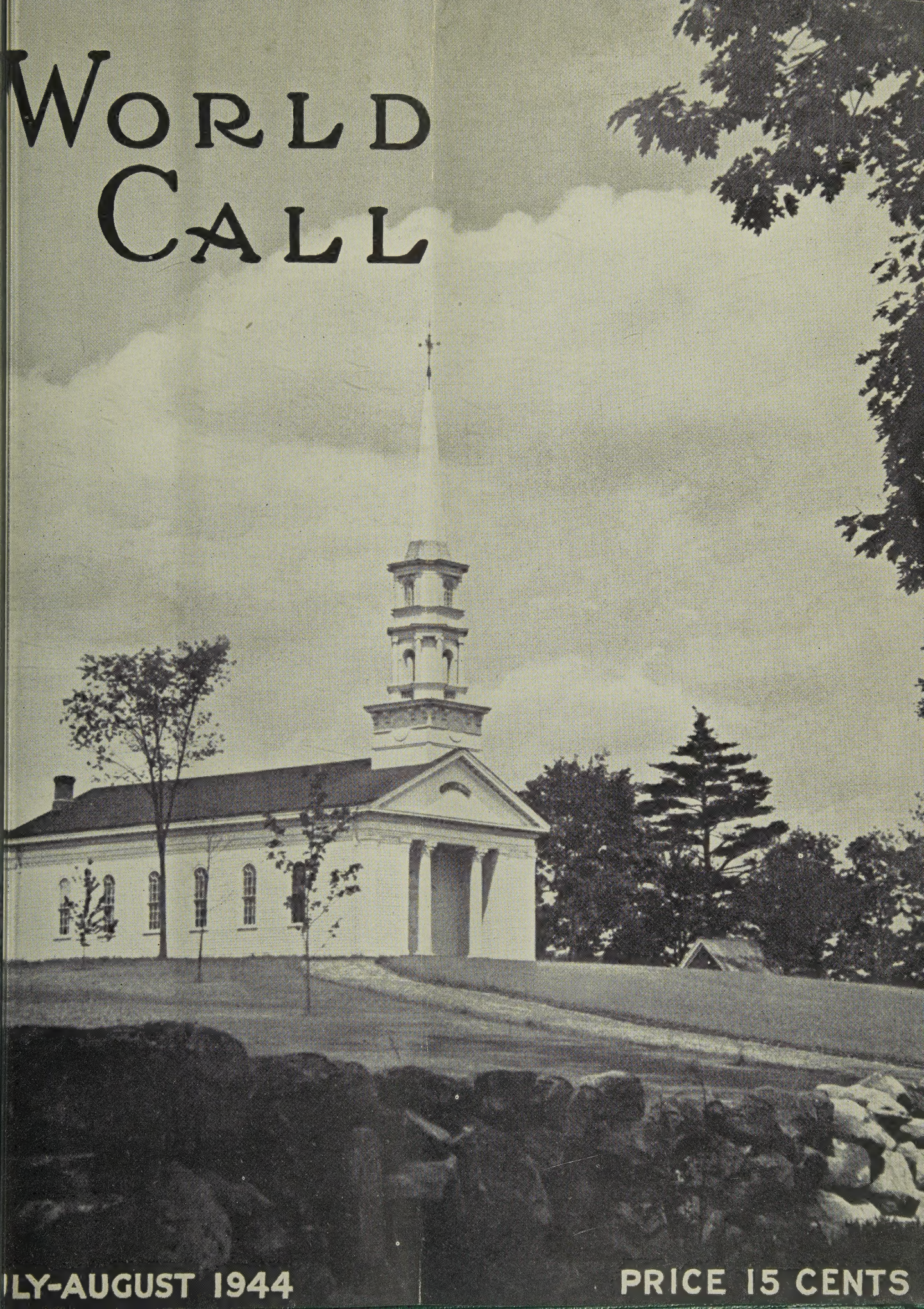
WORLD CALL



ILY-AUGUST 1944

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World Call

VOLUME XXVI JULY–AUGUST, 1944 No. 7

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Circulation Corner

From Alexander McEathron, Holcombe, Wisconsin, comes the following comment concerning an article in the June issue of WORLD CALL:

"I was interested in the story of Baptist missions, page 8 of June issue, by Kenneth Underwood. My maternal grandfather, Joshua E. Ambrose, was a Baptist minister and personal friend of Adoniram Judson. I have a book, *Memoir of Mrs. Ann H. Judson,* late missionary to Burma, including a History of the American Baptist Mission in the Burman empire, by James D. Knowles, pastor of the Second Baptist Church in Boston, printed in 1829."

June 30—Honor Roll

To qualify for the 1943-44 World Call Honor Roll, orders must be postmarked not later than midnight, June 30, 1944. Churches sending in at least twenty subscriptions during the current missionary year will be listed on the Honor Roll. World Call Secretaries are urged to complete their soliciting so as to have their orders in the mail *before* July 1—the earlier the better! The Honor Roll will appear in the September issue of the magazine.

Book Offer Closes

The current Book Offer for renewal subscriptions closes on June 30, 1944. Secretaries will please note this closing date.

In view of the emphasis on the paramount need of world-mindedness in Christians, it is gratifying to note that Disciples of Christ are not lagging in this regard. This is evident as one views their ever increasing demand for information about the world and its needs.

New and renewal subscriptions to WORLD CALL fill the mail bag each day and because of careful planning we are able to care for them all. We hope to continue to do this that we may serve all those who want to follow the work of the church around the world.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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Historic Home Becomes Parsonage

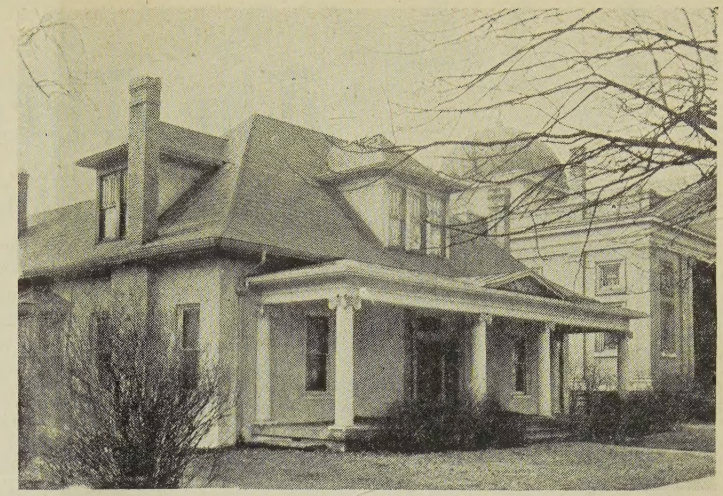
of

Central Christian Church

Murfreesboro, Tennessee,

Through the Aid of a

Church Extension Loan



Parsonage—Central Christian Church, Murfreesboro, Tenn.

Mrs. Douglas MacArthur spent her girlhood years in this southern home.

The hospitable spirit of the south is plainly evidenced in the wide veranda and the broad and inviting entrance hall. The spirit of the future has been manifest in the enthusiasm with which the members of the church have acquired this property and reconditioned it as a home for their pastor.

Why not let the Board of Church Extension help your church with a loan to buy a parsonage. The interest rate is low and payments easy—like rent.

If interested, write

BOARD OF CHURCH EXTENSION

issions Building **Indianapolis 7, Indiana**

The Threshold

Our Cover

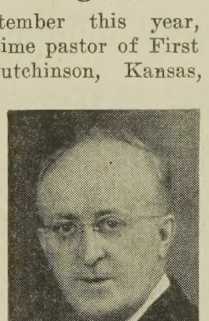
On our cover page is a photograph of a church built in early New England style by Henry Ford at South Sudbury, Mass. It evidences Mr. Ford's well-known interest in early Americana.

This church is known as the Chapel of Martha and Mary and is one of six such chapels throughout the country built by Mr. and Mrs. Ford as a perpetual tribute to their mothers, Mary Ford and Martha Bryant. Each chapel serves a specific purpose, and all are non-sectarian. Their architecture is generally similar. The Ford News Bureau, Dearborn, Mich., is preparing a pamphlet on "The Chapels of Martha and Mary."

This remarkable photograph is by Richard St. Clair, a staff photographer of Massachusetts General Hospital. Mr. St. Clair is a fellow of the British Royal and the American photographic societies. The photograph came to WORLD CALL through the courtesy of Mrs. Forrest Kent, daughter of Dr. and Mrs. A. E. Cory.

Stewardship Evangelist

Beginning in September this year, Claude J. Miller, longtime pastor of First Christian Church, Hutchinson, Kansas, will give his time to stewardship evangelism among the churches of the brotherhood, under the auspices of Unified Promotion. Through his ministry of forty years, he has given himself particularly to the preaching and teaching of stewardship. Meetings have been held in some of our larger churches, in addition to the work in his own pastorates.



Claude J. Miller

The program for the year is outlined as follows:

1—Meetings held for the churches will be for periods of ten days.

2—Expenses may be paid at the rate of $200 plus travel and entertainment; or a representative offering may be received in addition to travel and entertainment.

3—Dr. Miller will preach for the churches where assigned, teach stewardship, and seek to enlist tithers.

Requests for information, or for engagements for Dr. Miller should be made to Unified Promotion, Irvington Station, Box 5636, Indianapolis 1, Indiana.

Minority People

A National Study Conference on the Church and Minority Peoples will be held in the spring or early summer of 1945 to consider action which should be taken by the churches in view of the problems posed by America's racial and cultural minorities, according to an announcement by Bradford S. Abernethy, Director of the Commission on the Church and Minority People. The Conference, which will bring together appointed representatives of the various denominations, was authorized by the Executive Committee of the Federal Council at its May meeting.

The Commission on the Church and Minority Peoples was instituted by the Federal Council "to aid the churches of America to become more effective in dealing with racial and cultural problems. Its chairman is Dr. Will W. Alexander, consultant on racial minorities to the War Manpower Commission and vice-president of the Rosenwald Fund.

Bishop Lee Elected

Bishop Edwin F. Lee of the Methodist Church, who until the evacuation of Singapore was the Bishop in charge of the Area of Southeastern Asia, has been elected Director of Protestant work in behalf of Army and Navy Chaplains, it was announced recently at the headquarters of the Federal Council of the Churches of Christ in America.

The General Commission on Army and Navy Chaplains, through which Bishop Lee will work, represents 30 Protestant denominations cooperating in all matters affecting the service of the chaplains to the men in the armed forces.

Released by the Methodist Council of Bishops until the Orient is open for the resumption of Mission work, Bishop Lee will begin his new work on June first. His headquarters will be in the Woodward Building, Washington, D. C.

Town and Country

The annual National Convocation on the Church in Town and Country will be held at Elgin, Illinois, November 14-16, 1944, under the auspices of the Committee on Town and Country of the Home Missions Council and the Federal Council of Churches. Rural ministers and lay leaders from twenty-five denominations and all regions of the country will participate in sixteen commissions which will consider most aspects of the current tasks of the rural church.

Anyone interested in the church in town and country may attend the Convocation. Because of wartime travel and housing conditions, it will be necessary for all persons who plan to attend to write in advance of November 1, 1944, to Benson Y. Landis, Secretary of the Committee on Town and Country Church, 297 Fourth Avenue, New York 10, New York, giving church connection and t probable time of arrival. A printed p gram may also be had without charge application to the Committee.

Another Delaware

A second national study conferer such as convened two years ago at De ware, Ohio, will be held next Janua to clarify the mind of the Protesta churches in the United States regardi the moral, political and economic foun tions of an enduring peace.

The plans for the conference won u versal approval of the heads of Prot tant communions comprising the Fede Council, which has a constituency 25,000,000 persons and embraces virtua 85 per cent of Protestantism in this co try.

The Commission on a Just and Du ble Peace, headed by Chairman Jo Foster Dulles, and instituted by the F eral Council of Churches in 1940, w name a committee to arrange a three-d conference which probably will be h January 16-19, 1945, at a place yet be selected.

International Convention

In connection with the announceme of plans for holding the Internatio Convention of Disciples of Christ in lumbus, Ohio, October 17-22, we recall comment made two years ago by Pre dent Roosevelt with regard to the i portance of such gatherings. The f lowing is from Mr. Roosevelt's letter Dr. W. A. Shullenberger, president of t Grand Rapids convention:

"I hope wherever it is possible t year that our great religious bodies w hold their customary national conf ences and conventions. Nothing but t prior demands of the war on our sources should intervene to curtail or terrupt this marshaling of the spiritu forces of the nation. I hope, therefo with careful planning and foresight will be possible to hold our customa religious assemblies."

In selecting a place for the 1944 c vention the committee purposely avoid defense and war centers where transp tation and hotel facilities are at premium.

British C. O.

In England there are conscientious jectors who are being hailed as the cou try's newest heroes. Fifty of them, w take the non-violent position because religious scruples, are attached to a pa troop unit. Unarmed, they come do with the paratroopers, care for t wounded and try to remove them to pla of safety.

Their commanding officer describes th job as "one of the most difficult a dangerous tasks of the war."

WORLD CALL

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LUME XXVI JULY-AUGUST, 1944 NUMBER 7

A Wholesome Word

T IS a wholesome word which is expressed by William T. Pearcy in his article, "Opportunity Ahead," in this issue of WORLD CALL as he warns, ever again should our churches offer their debts n excuse for not paying an adequate pastor's salary, not enlisting in the Pension Fund, for not support- generously all missionary and benevolent causes of brotherhood." Mr. Pearcy is right in insisting that ding debts incurred by congregations should be such that would enable them at the same time to intain an adequate current expense and missionary get."

similar note was sounded recently by the distin- hed Baptist preacher, Dr. George W. Truett, on occasion of the payment of the last $100,000 mort- e on the $1,250,000 building of the church to which as ministered through 47 years.

It is good," said Dr. Truett, "to remember that le we could have paid the church debt long before , our hearts were earnestly persuaded that the right ng for us to do was to care for all our work—mis- s at home and abroad, our schools and seminaries, sick and the orphans, the aged preachers, together n all our denominational causes—as we cared pro- tionately for the large debt on the church plant."

Concerning Religious Liberty

OT many people have been aware of the fact that, under the sponsorship of the Federal Council of urches and the Foreign Missions Conference, a nt Committee on Religious Liberty has been carry- on significant studies in this field for several years. e study has been no superficial one, and the scholars whom the assignment was given have accumulated onsiderable library of documents bearing upon all ses of religious liberty in many lands. The com- tee has made an important contribution, not only the church, but to the state as well.

ome weeks ago representatives of the two bodies nsoring the Committee on Religious Liberty visited retary of State Cordell Hull and presented a plea t the government use its influence to secure legal visions for religious freedom by all nations oughout the world. The statement presented on t occasion is so excellent a summary of the com- mon convictions of Protestant churchmen in this vital area that we quote it in full:

WE RECOGNIZE the dignity of the human person as the image of God. We therefore urge that the civic rights which derive from that dignity be set forth in the agreements into which our country may enter looking toward the promotion of world order, and be vindicated in treaty arrangements and in the functions and responsibilities assigned to international organizations. States should assure their citizens freedom from compulsion and discrimination in matters of religion. This and the other rights which inhere in man's dignity must be adequately guarded; for when they are impaired, all liberty is jeopardized. More specifically, we urge that:

"The right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security, shall be guaranteed against legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion.

"Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes.

"To safeguard public order and to promote the well-being of the community, both the state, in providing for religious liberty, and the people, in exercising the rights thus recognized, must fulfil reciprocal obligations: The state must guard all groups, both minority and majority, against legal disabilities on account of religious belief; the people must exercise their rights with a sense of responsibility and with charitable consideration for the rights of others."

VERY important contributions to the ultimate solution of the problem of religious freedom on a world basis have been made in the gradual change of attitude on the part of Soviet Russia. As Paul Anderson points out in his recent book on Russia, reviewed in our Book Chat columns of this issue, that attitude has swung from one of distrust of and restrictions upon the forces of religion to a more tolerant accept-

ance and a recognition of the place of religion in the life of the people. A recent development on the Russian scene is the widely publicized statement of Stalin to Father Orlemanski, giving assurance as to the liberty of worship for Roman Catholics and the privileges of the church within Soviet territory.

Every churchman and every believer in democracy should rejoice that the Roman Catholic Church is to be free to operate in a territory from which it had been excluded. So to rejoice, however, is not to assume that religious freedom can be established by a piecemeal granting of special rights to certain specified bodies of organized religion. Religious freedom must mean freedom for any and all religious groups. It must carry with it, too, such specific freedoms as are listed in the second of the two italicized paragraphs in the statement from which we have quoted.

IMPORTANT, too, in this searching statement is the reference to minorities and majorities and to the need to exercise rights with "a sense of responsibility and with charitable consideration for the rights of others." Habitual readers of WORLD CALL know that this magazine has never engaged in appeals to religious prejudice and has small patience with those who do. We trust that, in the light of these facts, we shall not be misunderstood when we express our judgment that it is high time for the Roman Catholic ecclesiastical leaders to square their concern for religious freedom in countries in which they are in the minority with policies advocated with respect to sections where they constitute a powerful majority.

We refer in particular to the current clamor over Protestant missionary activities in Latin America as violating the spirit of the Good Neighbor. We are conscious of the fact that not all Roman Catholics would agree with or concur in such clamor. Certainly, too many protests against it have come from prominent South American statesmen for us to imagine that Protestant teachers, physicians and preachers are regarded as intruders by the people there. A real contribution to good neighborliness among the nations and among people of different religions would be for all to recognize that religious liberty is by nature of one piece—that there is not one kind of freedom to be advocated when you are in a weak minority and another kind to be practiced when you are of the ruling majority. Incidentally, it may be added that intolerant statements such as many Roman Catholic clergy and editors have voiced in recent months do not make easy the role of their Protestant brethren who seek to discourage that kind of anti-Catholic sentiment which builds organizations of hatred such as the Ku Klux Klan.

An Account of Stewardship

MUCH is revealed concerning the character of a church by its annual budget. The budget is an account of the congregation's stewardship. The less said about some such budgets, the better. Others are truly revealing of the spirit of sacrificial devot which makes a church something more than a mere man organization. Such was the account of stewa ship carried in the recent annual report of a well-kno congregation of Disciples of Christ. That it was nc church in Dallas, Texas, or St. Louis, Missouri, or C ton, Ohio, may be said without reflecting upon the c gregations in any of those cities. The church to wh we refer is that at Bolenge in the Belgian Congo.

The membership of this church is made up of students of the Bolenge station schools, the students the Congo Christian Institute, the missionaries a workmen of the station, and the people of the villa It is noted that, while some of the skilled workmen the press, school, hospital, light plant and the S. "Oregon" receive somewhat adequate salaries, membership is made up chiefly of students who rec no salary and who are provided merely a small amo for food rations. The missionaries purposely refr from contributing to the local church budget sums of proportion to the gifts of others, thus maintain an equality and independence in the administratior the church's affairs. The report, which is in fra follows:

Total receipts for the year	francs	12,01
Expenditures		
Pastor's salary	3,400	
Janitor work	161.00	
Help to disabled former pastor	198.00	
Various local charities: help to needy members in illness and death	1,042.00	
Construction of brick chapel in nearby company post	1,100.00	
Debt paid on fund borrowed last year for same construction	584.65	
Gift to Belgian Relief	260.15	
Gift to British and Foreign Bible Societies	175.00	
Gift of appreciation to local worker	100.00	
Regularly paid salary of traveling evangelist to strengthen village churches	1,650.00	
Special evangelist sent on a preaching tour in a certain district	250.00	
Travel expenses—Miscellaneous	131.00	
Gift sent to back country villages to help pay teachers	675.00	
	9,726.80	
		2,28

It will be noted that the first four items of the bud amounting to 4,801.00, were for the local churc approximately 40 per cent. The remaining 60 per c was spent on missionary enterprises. One of Bolenge elders, referring to the 40 per cent, s simply, "We ate this up ourselves; the rest we c tributed."

A better accounting of stewardship might be corded in the annual reports of our churches America if we asked ourselves of the various ite "How much of this should we eat up ourselve This is not to suggest that the local expenditures not Christian, but that thought should be given to question of proportion.

The Church and Social Action

Based on an Interview with Dr. Liston Pope

By KENNETH UNDERWOOD

Dr. Liston Pope is associate professor of social ethics at Yale University. He is the editor of "Social Action," monthly magazine of the Congregational Church. The author of this article, Mr. Underwood, is a young Disciple minister engaged in graduate study at Yale. He is managing editor of "Social Action."

"HIS war has brought home to many Christians the necessity for a realistic and effective social program in the church. Although there have not n more social action organizations formed during the , there has been an increased interest on the part he entire church membership in the social aspects ur faith." This is the conclusion of Dr. Liston e, associate professor of social ethics of Yale Uniity Divinity School and editor of *Social Action.*

undreds of thousands of dollars have been poured work with servicemen, mission projects in boomns, political action programs and world order moveits (as illustrated by the Drake Conference of the ciples, the work of their Commission on World ler, the Congregational Christian Citizenship Camgn, the Methodist Bishop's Crusade, etc.)—all projthat call for community planning and clear thinkon the social implications of Christianity.

When one writes in a magazine of World Christianity on social action as a form of Christian witnessing, he is writing to friends who understand that missionary work means changing the culture of a nation as well as the hearts of its people. Missionary-minded people have always been interested in social change, in helping first of all the little guy at the bottom who is getting pushed around by forces he cannot control—otherwise they would not have given so willingly of their money for hospitals, schools, rural reconstruction, cooperatives, for Kagawas who have organized labor unions, and for a dozen other pioneer social services that have revolutionized the culture of many countries and have shown governments and business leaders new opportunities for lifting the economic and social level of the poorest people in their lands.

On the pages of this article are arranged pictures which are symbolic of a few of the social problems that face the church. Since the church has always held that it must speak and act on all situations in which moral values are involved (and what important situation in life doesn't involve a moral question?) it would appear that we must not ignore the issues outlined below.

THE FIRST PICTURE shows migrant children eating a noon-day meal at one of the three hundred or more such mission centers over America. The food you see in this picture was supplied free of charge by the Surplus Commodities Commission of the United States Department of Agriculture. Without this free food the center could not have fed the children on the limited funds given it by the churches. Recently a bill to stop the funds necessary to make available such food barely

ure 1: Children eat noon meal at a mission center for rants. Their food at present is supplied by the Surplus nmodities Commission and depends on the political and al interests of Congressmen and Christian citizens.

Picture 2: A hymn-sing in Arkansas (with shaped note hymnals to be sure). Congregations such as this which are overwhelmingly composed of older people speak badly for future leadership of the church.

—Photo by Townsend Godsey.

Picture 3: This Alabama farmer says he was once so poor he "couldn't even own a dog, and that's poor, mister." The Federal Security Administration bought him the mules, and he is on his way back up the economic ladder. He looks forward to giving more to the "Lord's work."

missed adoption by Congress. Had it been passed, the legislation would have affected seriously thousands of migrant children. Should not church people who believe in mission centers such as pictured here have considered it a part of their Christian vocation to have written Congressmen asking that the food be kept available? We have precedence for such legislative activity on the part of every church group in America which has agitated for "blue laws" to keep the Sabbath non-commercial. How much more important in the eyes of Christ is legislation that feeds needy children? For Jesus all life could be made sacred, not just an hour or so each Sunday.

PICTURE NUMBER TWO shows a fair cross section of southern churchgoers at a hymn-sing. Note that almost all are elderly. So are most congregations—and were even before the war. One of the big problems of the church in the next few years will be building up again its youth program. Men such as Dr. Pope are saying that churches must ask the aid of our best sociologists and psychologists in understanding the needs of returning servicemen so that the church can build a program around those needs. How may the meaning of Christ best be spoken to these men so that they will understand?

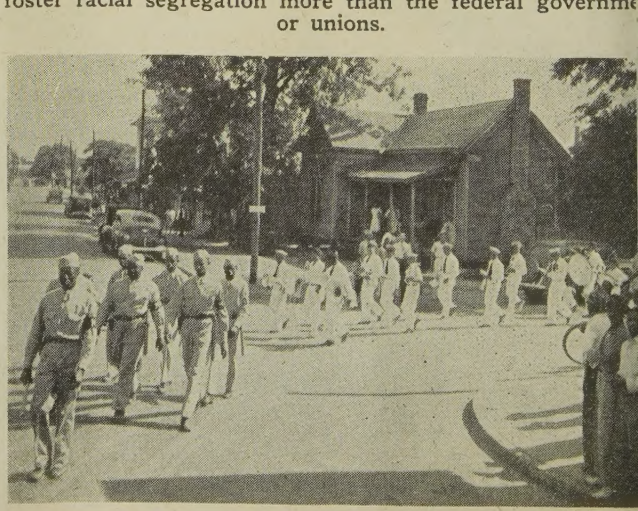
THE THIRD PICTURE is that of a farmer I met in Alabama. He proudly holds the mules he purchased through a loan from the Federal Security Administration. Before the mules he used oxen. He expects in time with the aid of the good mules to be able to pay off the mortgage on his land and to remain a landowner. He also thinks he will be able to give a few more dollars to his church. He is a churchman who tithes. On his income of $320 a year he can give $32.00. The minister of his church says the FSA aid to his members has kept the doors of his church open. Until that aid was provided many of the people were bei forced off the land and were moving away, or h ceased giving anything to the church. Thus is the f of a church tied up with the economic life of a co munity. Several months ago FSA appropriations w cut in Congress. Hundreds of rural churches o America have felt the effect of that cut.

THE FOURTH PICTURE is of a parade sponsored part by Negro soldiers from Camp Shelby, Mississip to celebrate the opening of a public health center the Negro section of Hattiesburg. This picture is omen of many things. During the war Negroes ha deservedly won many battles against discriminati The Negro soldier learning to fight for democra abroad will, when he returns, increasingly demand th same democracy for his people at home. Of all insti tions he will rightly expect leadership from the chur in breaking down patterns of segregation and discri nation. Yet the church remains the most segregat major social institution in America according to study just released by the Young Men's Christian A sociation. Most of our interracial programs, says D Pope, have been confined to research, pamphleteeri and interracial conferences once a year. What needed now are experiments in interracial churches a social action projects. Our most successful interrac work thus far, says Dr. Pope, has been done by Neg and white churches that decided to tackle together so community problem affecting both groups such as ju nile delinquency or housing.

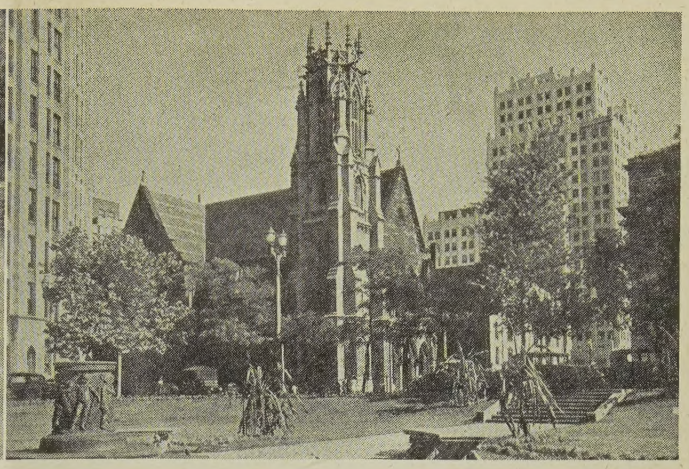
THE FIFTH PICTURE is of a gang of boys that or belonged to a club in a downtown church in St. Lou They came from the toughest, poorest section in t city, but under the club's guidance became respectiv a medical student, a chemical engineer, a minist soldiers and sailors. Now most of them write letters their club director from overseas. They begin: " Gang." This is the link of Christian fellowship whi will bring these boys back to the church. It is a li forged by a faith which expressed its love of God a neighbor by beginning a social action project in t slums for a gang of "toughs."

These lads grew up in a city seething with ra

Picture 4: Negro soldiers from Camp Shelby march in parade celebrating the opening of a health center f Negroes. They look less to the church and more to t government and unions for aid, since churches continue foster racial segregation more than the federal governme or unions.



cture 5: Boys in a church club in St. Louis pose for a ture after a swim. Such clubs have been one of the chief preventers of juvenile delinquency.



Picture 6: A downtown church in a large midwest city which had the choice of adapting its program to social forces beyond its control or of closing its doors.

tred, but they would tolerate no racial antagonism their club. Like sixty-nine per cent of the high ool youth in America, according to a *Fortune* poll, makes no difference to them whether the people they rk with are Negro, Jew, Protestant or Catholic. The eral social action groups in our churches are saying t we live in a day of judgment, that unless the rch catches up with its own young people, let alone principles, it will lose from its ranks thousands of ential leaders who seek an organization and a re- ion which makes clear its stand on all vital matters l offers definite resources for dealing with social oblems on a moral plane.

PICTURE NUMBER SIX is of a large city church in the art of a downtown business area, which in turn bor- rs on a slum district. When the church was built members lived near by in expensive town houses, t as the city grew the members moved to the suburbs, d the Irish, Italians, Negroes, and dispossessed farm- s came in wave after wave to settle and work in the tories. They lived in the houses vacated by the rmer church members, or in cheap tenements. The rge church found itself with an entirely new parish. had either to adapt its middle-class program to meet e needs of this new and poorer group, or close its ors. A "service as usual on Sunday" did not reach ese people.

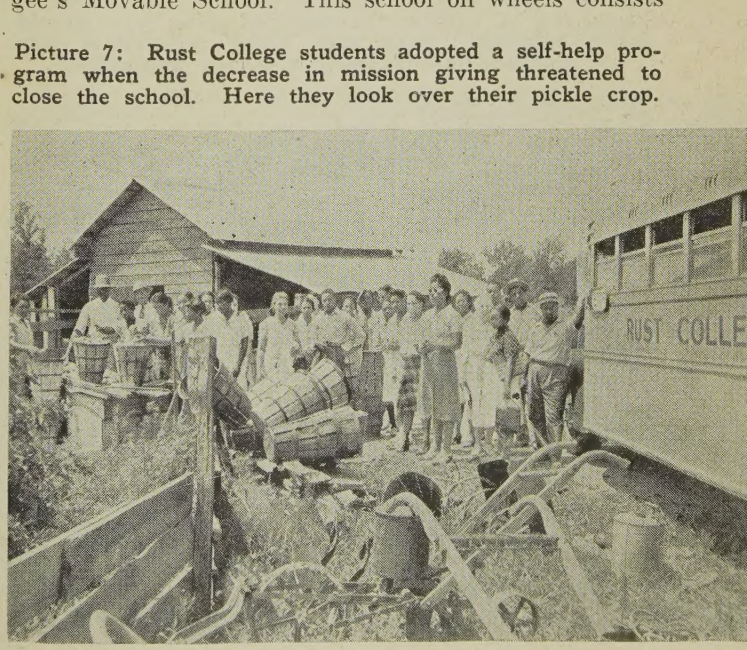
Protestant leaders such as Dr. Pope are saying that must use the techniques of sociological schools such human ecology (the study of the relation of people their environment) to interpret the influence of ysical surroundings on the programs of social insti- ions. Also the methods of human ecology must be lized in locating churches and mission projects near dustrial, agricultural, communication and transpor- ion centers to assure the greatest possible influence the future. So many of our foreign mission projects ve been located in out-of-the-way areas that have le or no cultural influence on the country as a whole. The picture has other implications. It says that ere is need for more and more ministers who have rticular social skills as well as zeal for the faith. . Pope points out that cooperation of missionaries th government agencies during this war in teaching foreign languages, and in planning rehabilitation and relief indicates the value of special skills.

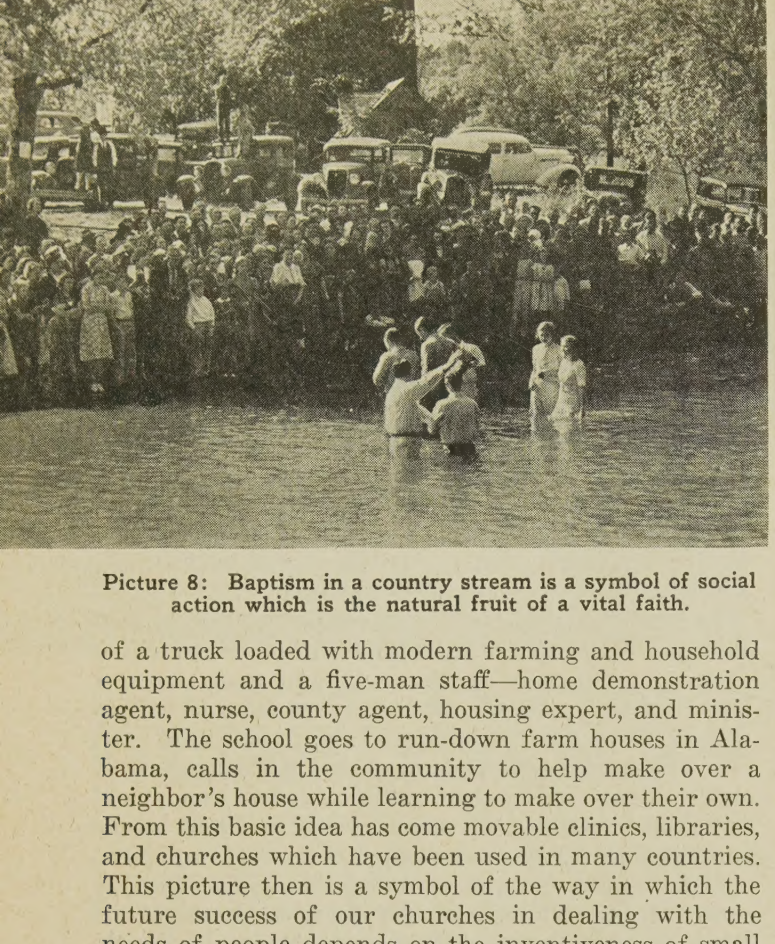
PICTURE SEVEN is taken at a mission college in Mississippi. This college discovered that it must either devise a program of student self-support or close for lack of funds. So the students went to work. This picture shows them looking over their pickle crop. All over the world, missions are dropping the pattern of stable, large, middle-class projects and churches and are experimenting with smaller centers which can be supported by low income groups.

THE EIGHTH PICTURE of a baptism is included to show that the social action with which we are concerned stems from the desire to express a vital religious faith. Social action which does not vaunt itself, that does not easily despair, comes from no easy jargon about Christ "the great workman" or "teacher of social ideals." It comes from a belief in Christ as Savior, as the Son of the living God, as God incarnate, before whom we can but confess our social and individual sin, and ask forgiveness.

THE LAST PICTURE, number nine, shows a milking demonstration given by a member of the staff of Tuskegee's Movable School. This school on wheels consists

Picture 7: Rust College students adopted a self-help program when the decrease in mission giving threatened to close the school. Here they look over their pickle crop.



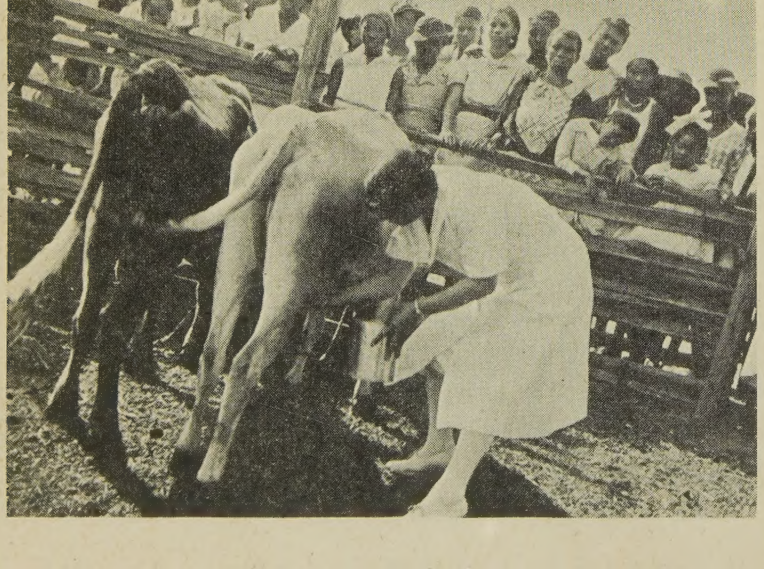


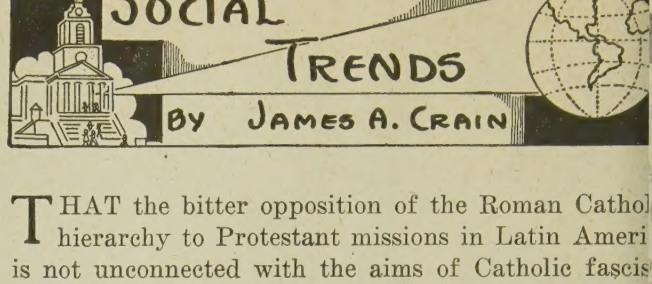
Picture 8: Baptism in a country stream is a symbol of social action which is the natural fruit of a vital faith.

of a truck loaded with modern farming and household equipment and a five-man staff—home demonstration agent, nurse, county agent, housing expert, and minister. The school goes to run-down farm houses in Alabama, calls in the community to help make over a neighbor's house while learning to make over their own. From this basic idea has come movable clinics, libraries, and churches which have been used in many countries. This picture then is a symbol of the way in which the future success of our churches in dealing with the needs of people depends on the inventiveness of small towns and small experimental groups over America. By means of magazines such as WORLD CALL, an idea born in a parish of fifty people for dealing with juvenile delinquency or for making worship more meaningful can in two or three months be spread across the country for the use of all.

Without the inspiration of stories that bear the grassroots authenticity of a living and sensitive faith, Christianity would soon cease to call men to its cause.

Picture 9: A milking demonstration given in a movable school program. From such social experiments come methods for improving Christian missions.





THAT the bitter opposition of the Roman Cathol hierarchy to Protestant missions in Latin Ameri is not unconnected with the aims of Catholic fascis through Franco Spain seems to be an inescapable co clusion as events in the South are revealed.

In mid-April, Vicente Lombardo Toledano, president of t Latin American Labor Federation (CTAL), charged that t recent attempt on the life of President Avila Camacho of M ico by a young army lieutenant was inspired by the cleri fascist National Sinarchist Union and that the would-be assas was a member of the "Society of the Friends of the Soldiers an organization devoted to indoctrination of officers and m of the Mexican army with clerico-fascist ideas. Speaking fore the Mexican Labor Federation, Toledano charged that vestigators in his employ had secured photographs of this offi in conference with members of the National Sinarchist Uni a group which openly denounces the government. Toleda further charged that prior to the attempt on the Presiden life a Catholic U. S. Army Chaplain visited Mexico City a conferred with groups in which the would-be assassin was pr ent, and that Monsignor Fulton J. Sheen, noted Franco defe er and Catholic radio commentator, made a mysterious t to Mexico, during which he conferred with known leaders the clerico-fascist group and afterwards released a stateme urging Mexican Catholics to revolt against the Camacho gove ment. Stress was laid by Toledano upon the fact that af his attempt had failed and he was arrested, the attacker co plained that he had "failed to fulfill his mission," thus i plying that he was the agent of a group of conspirators.

Shortly before the Toledano charges were released, Congre man Carlos Carranco Cardoso, of the state of Guerrero, clared that he had been informed by a member of Accion N ional, alleged to be the "brains" of the clerico-fascist group Mexico, that an attempt on the life of President Camacho w being pplanned. Cardoso said he warned both the President a Foreign Secretary Ezequiel Padilla. At any rate, Preside Camacho was so well protected that a bullet, said to have be fired from a distance of not more than three feet, is report to have "penetrated only his coat" and the President was a to seize and disarm his attacker.

Another Congressman, Ochoa Rentería, charged that t would-be assassin was formerly on the staff of Salvador Ab cal, said to be the Supreme Leader of the National Sinarch Union, and a close collaborator with Anton von Trotter, N adviser to Abascal prior to von Trotter's deportation.

Mexican Labor News reports that, following de Lama Rojas' (the would-be assassin) death "while attempting to cape," some forty Sinarchist chieftains signed a manifesto scribing the dead man among "the Sinarchist martyrs" a declaring that he "was slain treacherously while fighting his rights as a Mexican and as a Catholic." According to t newspaper, the manifesto also denounced President Camac as "the main leader of treason." The manifesto is said have been dated "Mexico, D. F. VIII Sinarchist Year" af the Italian fascist style.

Toledano also warned that Franco fascists, through Arg tina, Bolivia and Paraguay, would attempt further *co d'etat* during the coming autumn while U. S. attention is cused on the Invasion and on national elections. Is oppo tion to Protestant missions a part of the plot to restore Catholic Church to political power throughout Latin America

pportunity Ahead

By WILLIAM T. PEARCY*

ACK in the 1920's one of our good churches in the midwest erected a new building. It borrowed $100,000 on a first mortgage, $50,000 on cond mortgage and raised among the members 000 in cash, thus covering in full the cost of),000. Because the second mortgage was person- endorsed it was eventually paid in full. The first tgage, reduced by only a very small sum, was ly discounted at 40 cents on the dollar as the de- sion years bore down on this struggling congrega-

hile this situation may be a bit extreme, it is gether too typical and illustrates all too well the ess by which many of our buildings were financed ng the "boom" years. There was a disposition to ow the maximum and raise the minimum. Because ey was plentiful and it was much easier to bor- than it was to give, many congregations over- t and overborrowed.

church on the west coast, with a resident mem- ip of 200, erected a building which seated 1,000. group has just about held its own. But the trag- is that today, as 20 years ago when the building new, the people meet in a sanctuary that is many s too large. And though their debt has been paid, ks to a 50 per cent discount by the creditor and a 00 bequest from one of the members, the congre- on finds it a serious problem to maintain and keep epair a building which is all out of proportion ts needs. If they had planned more carefully in beginning, a plant could have been built for at t one-half the cost; and it would have been a lit to the community and adequate in every way the work.

hese two churches, like many others, planned not a basis of actual present need and for normal wth but on the level of inflated hopes and a mis- ceived future. As a result, during the depression rs which followed the crash of 1929, many almost e up under the load of staggering debt. Had it been for the help and encouragement of the Board Church Extension, scores of them would unques- ably have given up and walked out of their prop- es.

ime and again ministers have said to me, "Our e debt scares people away. I know of members he Christian Church right here in this community are worshiping somewhere else for that very rea- It surely is discouraging." People simply passed Christian Church by because it had a big debt. y went to the church down the street where the t was small or where they had none at all. Our se thus lost ground in many places.

he reasons for this tragic situation were many. tainly, times were not normal and church people, g with everyone else, were victims of the prevail- "boom" psychology. Sometimes anticipated help

*Treasurer of the Board of Church Extension.

Two views of First Christian Church, Vallejo, Calif., one of the few churches erected in 1944

from outside the congregation failed to materialize. Frequently the minister was responsible for leading his people into an unwise and poorly financed building venture. Ofttimes there was the false notion that a new building would double or materially increase the membership. Most people believed that a really new era had arrived and that conditions then prevailing would continue indefinitely. Failure to secure the advice and counsel of a competent church architect was also an important factor. In order to save a few hundred dollars in fees, thousands of dollars were often wasted in needless construction and faulty design.

The church, which at all times should be a first-class credit risk, became a third-class risk or worse. Obligations were defaulted at 10 cents to 50 cents on the dollar. Congregations which might have paid their debts in full took advantage of the times to force a discount on their creditors. The standing of the church reached a new low. A group in one of the large metropolitan centers which owed Church Extension a substantial amount said in substance, "Other churches are securing discounts on their debts of as much as 50 cents on the dollar (with commercial creditors). Certainly our own brotherhood ought to do as well with us." No question about the money having been loaned in good faith! No question about the obligation of the church to repay! It was just a matter of "our distressed neighbor is getting relief and, whether we need it or not, we ought to have relief too." Had

this group made up its mind to do it, the whole debt, both interest and principal, could have been repaid in five years or less. However, as a result of their stubborn and unyielding attitude, Church Extension was forced to take a loss in excess of $25,000. Common honesty had become a rare virtue among some congregations. Certainly, the church must forever hold to the high level of Christian ethics if it is to maintain the regard and confidence which it should rightfully command in the community.

All of this must not happen again. Our churches can and must avoid a recurrence of those mistakes which were so frequently made during the past 20 years. There is opportunity ahead to proceed sanely and soundly.

Never was there a better time to raise money. Many churches are buying parsonages. Renting a home that is acceptable becomes more and more a difficult problem for the minister. Church Extension urges every congregation seriously to consider buying a parsonage and stands ready to assist with a loan.

Outstanding building debts are being paid in unprecedented volume today. In April, 1944, more was paid to the Board of Church Extension on principal than during all of 1934. "Debt free" is the cry of almost every church that owes money. And so it should be. The national income is at an all-time high. People can and will give generously if there is a vital need to be met. The time to strike is when the iron is hot. The iron is hot now.

Financial campaigns undertaken now for future building are both good churchmanship and good patriotism. While the individual donor is making a basic contribution to the health of the church, he is also contributing to inflation control and if the gift is made in war bonds or stamps, he makes money available to the government for the war effort. With the end of the war civilian buying will be needed to replace the curtailed and cancelled government contracts. A great backlog of church building can be an important factor in this period of transition. It looks as though the value of post-war construction of Protestant church buildings now in some form of promotion or planning will total $500,000,000.

If you plan a financial campaign, take pledges not to exceed twelve to 18 months—the shorter the better. At the end of the period, survey the situation and in the light of conditions then existing, project such further program as may seem wise. Do not put it off. One of our churches in the east has for the past few years faced an acute building situation. For one reason or another it delayed until just two months ago getting under way with a financial campaign which the leaders well knew was inevitable. By so doing it has failed to secure from its members at least $10,000 which would have been given in 1942 and 1943. At least one-half the cost of a new building should be in hand before construction begins. For example, if you are contemplating a $30,000 project, approximately $15,000 in cash or bonds ought to be available before you start. Then $5,000 or more should be secured during the construction period and on dedication day. That would leave $10,000 or less to be b rowed. Such a loan should be easily cared for o a period of years.

In your planning get the best advice possible. member that an attractive building is more ea financed and people are more willing to give tow its construction. There is no excuse for any cong gation erecting a structure that is too large, one t is unchurchly or one that is not adequate in ev way for worship and education. The Board of Chu Extension, through A. F. Wickes, its advisory ar tect, stands ready to guide every congregation a plans for the future. Church architecture is a s cial field in which Mr. Wickes is well qualified. has done nothing else for the past 21 years. Th is a growing appreciation of his work. Without q tion, thousands of dollars have been saved by churches through his counsel and guidance.

Sanctuaries which Mr. Wickes designs are sim yet expressive. They are worshipful. In their l liness and beauty they provide an atmosphere in wh men are unconsciously drawn closer to God. E cational units which he creates provide adequate cilities for a growing church school. The normal so and recreational activities of both young and old fully cared for. Nothing is left to chance. The tire project is conceived with but one purpose in m —to meet fully yet economically the needs of congregation both for today and tomorrow.

The plant is not all-important but it is vitally nificant in the life of the church. It is a tool. needs to be strengthened, brightened and sharpe that it may be ready for the critical times ahead. patterns will not be good enough for the new wo that shall emerge out of the chaos of today. We s need an aggressive and an adventurous church.

The Board of Church Extension stands ready anxious with both loans and services of the staff make available to our churches its 56 years of ex rience in this field. Sensible financing and intellig planning will enable the Disciples of Christ to av the pitfalls of other years. We can move out the post-war era with equipment adequate for gigantic task which the church will confront as seeks to help win the peace and build a more Christ world.

The congregation that has acted wisely and ra every possible dollar in advance will find it necess to assume only a small debt. Some will avoid d entirely. Never again should our churches offer th debts as an excuse for not paying an adequate past salary, for not enlisting in the Pension Fund, for supporting generously all missionary and benevo causes of the brotherhood. Those who do requir modest loan should be able to carry the payments quired and at the same time maintain an adequ current expense and missionary budget. To do is to create a balance that is the basis of a happy forward moving church, a church that is more to measure up to its full responsibility in the adva ment of Christ's Kingdom on earth.

A Year of Dedication

By VIRGIL A. SLY*

t the meeting of the Board of Directors and the rd of Review of Unified Promotion in April, it was posed that the theme for the year 1944-45 be "A r of Dedication." All local church service agen- national and state, of the Disciples of Christ were ed to share in this emphasis. The following state- t sets forth the emphasis and the call to dedica-

HE times in which we live are difficult. They are difficult for the church as an organized institution of the gospel of Jesus Christ. They are ult for the men who have been called to lead in ife and thought of the church. They are difficult he people that sit in the pews. The spirit of a fear is abroad in the world. Men know not what lay will bring forth. They look with anxiety for coming of tomorrow.

e times demand of the church rededication to its on of world redemption. The church has not been inced that it could change the world and it has unable to create conviction beyond the limits h it held. Its ministry cannot create Christian con- on in the minds of others beyond the limits of its certainties. The church members cannot know of part in the world pattern of Christianity so long ey remain so incredibly illiterate concerning the t and mission of their religion.

The danger inherent for the church in the present world situation

The church has become increasingly secularized. This is even more true of the church in countries where it has had the largest numerical strength and the greatest wealth. In some instances the church and state have almost identical policies. The church has lent sanction to the state insofar as international policies are concerned, good or bad. It has blessed power and wealth for the preservation of its own institutions. When the church is a powerful and wealthy institution it becomes increasingly concerned about maintaining its own rights, and becomes, therefore, increasingly reluctant to criticize the powers that be. The church and its people become absorbed in matters of self-interest so that insofar as the world is concerned it becomes increasingly difficult to see any difference between the attitude of the church and that of the state, and between the church man and the nonchurch man.

There is danger inherent in these days of tension, strain and frustration that religion may be used as an escape. Bishop Anderson of Chicago in the first World War said, "War only makes people more strongly what they were when the struggle began." The church that brags that the war is driving people to religion is deluding itself. It is not religion but fear and frustration. The church that looks to the newspapers and listens to the radio for stories of miraculous conversions and revivals of interest in religion both in civilian and military life is thinking in terms of magic and not of redemption. There are people in shell holes desperately asking that God will do miracles for their benefit, and there are people in comfortable parlors asking the same God for the continuance of their comfort, ease and security. Both are in danger of being disillusioned unless there is a deep religious conviction and purpose behind their lives that will continue beyond the crisis. War will not do for people what the church did not do in time of peace.

The church that depends upon the statesmen and politicians to achieve world peace and world order will find itself in the same trouble that followed the first World War. The churches of the United States and of other lands must be concerned with the task of laying a spiritual foundation for world order. The church and its members are the custodians of the truth by which nations may be saved. The church must speak of salvation and the deliverance from sin and the redemption of the souls of men directly to the nations of the world.

There is danger that religion, following the war, will slip back into the old pattern of thinking and living. If the church asks no more of its people after the war than it asked before the war, it will fail its mission. What did the church ask of its people before the war? Chiefly that its bills be paid and that the spiritual and social goings on of its people be financed, and "give us a dime for the heathen." Such a program, such purposes, soft parsons, padded pews, polite piety, respectability for its own sake, and ecclesiastical exemption from the travail of mankind—these will receive derision from those who have seen and participated in the war, and tasted of its sorrow and bitterness. The church must lose its life for Christ's sake by living out in a bitter world the gospel of love and redemption.

The world's people are uprooted. It is estimated that countless millions of people have become roving nomads on the highways of Europe. It is true that in our own land it is estimated that over 25,000,000 people have been dislocated. When mankind is torn from his traditions, habits and stabilizing influences he loses his religious consciousness. The church that is not aware of its floating population has closed its eyes to its witness and is in danger of losing its birthright unless strenuous efforts are made to rehabilitate the religious life of great sections of humanity.

*xecutive secretary of the department of financial resources he United Christian Missionary Society.

II. Does the church have the ability to plan and execute a program comparable to the need of the world?

The church suffered a blitz in the coming of World War II comparable to the disaster of Pearl Harbor. If the nation was unprepared militarily, it is also true that the church was unprepared spiritually. The spirit of evangelism was low. Among our own people there has been a steady loss year after year for the past decade. Sunday school attendance was down and the desperate scramble for leadership was an indication of a lack of consecration to the program of the church.

If the church, however, has the vitality of secular society, it can gird itself to meet the situation. The nation, confronted with the danger of war, reshuffled its leadership, called its men and women to the colors, organized its industry, and dedicated its wealth to the preservation of the nation. The church, if it would save the souls of men, must demand recruits, must demand resources, must demand dedication of its people, if it is to rehabilitate the world spiritually.

The church possesses tremendous vitality. Never before has its outreach been so widespread, its influence so penetrating, its membership so inclusive and so conscious of the world fellowship which unites men and nations even across the lines of political and racial cleavage. "As though in preparation for a time like this," says the Archbishop of Canterbury, "God has been building up a Christian fellowship which now extends into almost every nation and binds the citizens of them all together in true unity and mutual love. No human agency planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. Almost incidentally the great world fellowship has arisen from that enterprise, but it has arisen. It is the great new fact of our time. Here is one great ground of hope for the coming days."

Travelers over the earth have found Christianity carrying on in the midst of trouble. The prevalence of Christianity throughout the earth bears witness to the achievement of great-souled men and women. The gospel of the God of love has not been invalidated.

The churches of the occupied countries—Norway, Denmark, Belgium, France, Czechoslovakia, Poland, etc., have stood the test.

There is evidence in America that our people are arising to the challenge of human need and will meet its spiritual inertia with a vitality for the new day. In this is our hope.

The church must plan its program, not in terms of its limitations in personnel or money but in terms of the souls that must be saved, the world that must be redeemed, regardless of the cost or the sacrifice that is necessary to achieve it.

III. The call of the church for dedication c parable to the need

It is obvious that the need is for dedication. is necessary that we study what this means.

1. It means dedication of self—the personal c mitment of the individual to Christ involv continual growth and active witness in bel of the Kingdom of God.

2. It means dedication of life. Every miss field, every country of Europe and Asia, w the devastation of war is over, will despera need leadership. There must be a life en ment of the youth of the church. It is e mated that 25 per cent to 35 per cent of ministry of Europe has been killed or in pacitated. Here in America where there not been the physical destruction of churches are crying for leadership.

3. It means the dedication of possessions wealth. We pay without question the un lievable demands for the welfare of the st We can be no less generous with our mate possessions for the Kingdom of God.

4. It means dedication of service. The leaders of the local church must think in terms no institutions that occupy a corner lot in city or village but in terms of the need of community and of the world of which t community is a part. A great host of vol teer leaders must be trained who will dedi their lives to increased service.

5. It means dedication of purpose and object As secular society has demanded first call the physical and personnel resources of nation, so must the spiritual purposes of kingdom have first call on every Christian.

A Brotherhood Service

One of the most important services now being rend churches of Disciples of Christ is through the Church tension campaign for the purchase of parsonages. Be appears the new parsonage of First Christian Church, Sh nee, Oklahoma, recently purchased with the aid of fu from the Board of Church Extension. Every month a to the list of churches making this provision for their m isters

The Orient Is Folks

By M. SEARLE BATES*

"HE Orient is folks—lots of them, and very folksy. Our poor minds are very feeble. They are always taking names and giving them false mean-; always trying to make complex reality into le units convenient for lazy handling, and then nits are no longer parts of reality.

The Orient" is one of those names. Our minds may e it stand for romance and mystery, bizarre beauty, and spices. The name may represent spawning ons of strange races, unlike Americans and there- bad, to be excluded and controlled by white em- —Pearl Harbor is the memory-tag. It may com- rubber and tin for our tires and peaches; trade employment as we want them.

The Orient" is none of those things taken alone. part of each of them, and very much more than them. "The Orient" is mostly farms and homes: erious only to those unprepared to picture them, pelessly indifferent; bad only if human life and ctive work are bad; existing in their own right abor, not largely concerned with industry or for- trade. "The Orient" is half the folks of the d, as we all have read, but do not know. For we linded by our importance and of our nearer rela- in Europe; we judge by wealth and power and ets, not by life.

gain, "the Orient" is an artificial name, obviously in Western lands, used by our ignorance to cover pendous variety of people and cultures. We are reless with it that we don't know whether it does oes not include India, which alone holds three s as many persons as the United States. And In- is God's great experiment station, with scores of ical types, two hundred languages, a world in it- Japan and China most Americans know about. Japan is our enemy and China is our ally; there- they have found places in our world as seen from nk Corners, and will hold them to the end of our Korea is only a vague memory. (Ponder over fact that Disciples seldom recall it, while Presby- ns and Methodists frequently do. It's because *we* no missions there, but *they* have toiled hard for a.) Russia in the Orient we conveniently ignore. ecently our clumsy minds have fumbled for a name could stand for a large and complex part of the nt, "Southeast Asia." ("Southwest Pacific" is, urse, unsatisfactory for continental areas, and er- ous mixtures of the two terms are disgusting.) e the Philippines come first, not because of their importance among their neighbors, but because are or have been "American." The far more ex- ve, more populous, and more productive East In- should become better known among us. Indo- a, Thailand, Burma, all differing considerably in their characteristics, are each equivalent, roughly, to the Philippines. Malaya is that strange exception, a region that seems relatively more important than its own people (only five millions, and few of them Malays), because of what its products and situation mean to other peoples.

"The Orient" includes only one nation, the Japanese, who have turned considerably to mechanical industry; though in India, China, and the East Indies there are important beginnings or potentialities. Only the Japanese have practiced universal education; only the Japanese have developed on the sea. Thus their position in the Orient and their relation to world affairs are of prime significance, calling for high statesmanship if there is to be peaceful progress in a prosperous neighborhood.

China, central to the area and most populous, is of enormous significance in her own possibilities and in bearing upon the welfare of others. Security and developing prosperity in a decent world would offer fair promise of wholesome life in China. Insecurity would favor militarized nationalism and misery. India and the southeastern lands are still considerably involved in the political and economic imperialism of Europe and the United States, in varying patterns.

Finally, "The Orient" is a wealth of distinctive cultures. The languages and traditions of North India, like the racial stocks, are closely connected with those of ancient Persia, and so with our own—as the terms Indo-European and Indo-Aryan suggest. Their speculative philosophy, their religious poetry, their folklore, are immense treasure. India has also received from the world of Islamic culture rich elements of architecture and painting, enshrined in the Taj Mahal and the Persian miniatures. China's Confucian ethics and humane philosophy, abundant history and poetry, incomparable paintings and porcelain, have formed a mighty stream of culture, overflowing into Korea and Japan, into Mongolia and Central Asia, into Indo-China and beyond. The Japanese have particularized certain of the Chinese art-forms, and have cherished the Buddhist inheritance which is a common fund enriching early India, China, Japan, and lesser lands. Mohammedanism is of great importance in India, Malaya, and the East Indies, even in China.

But it all comes down at last to people: toiling farmers, faithful housewives and mothers, children cheerfully making the best of plain living. Weavers, carpenters and masons, boatmen, storekeepers, students and teachers, policemen and soldiers. But the greatest number are engaged in producing, transporting, selling and preparing food; next, the materials for simple clothing and shelter. There is weary labor, family affection, sorrow, laughter, friendship, faith, despair. The Orient is folks; and making them real, not just a name, is a Christian job that has to be done before wars can end.

r. Bates is professor of history at the University of Nan- He was one of the lecturers at the Drake Conference on hurch and the New World Mind.

India Is Always Hungry

By FAY LIVENGOOD*

AS FAR back as the records of history go large numbers of people in India have always been undernourished, and for many of them starvation is ever lurking just around the corner. Most of the people have so little in reserve that famine conditions may appear quickly anywhere or any time because of drought, floods and storm or pests that destroy the crops. At the time when the Mogul emperor, Shah Jahan, sitting on the most magnificent throne in the world, was building the Taj Mahal, thousands of his subjects were starving to death and there was very little he could do about it. It is said that pestilence and hunger and unburied corpses were to be found all the way from Agra to the coast. Writing of that time the historian Abul Hamid set down these words: "Life was offered for a loaf but none would buy. For a long time dog's flesh was sold for goat's flesh and the powdered bones of the dead were mixed with flour and sold."

When the British government took over India from the East India Company in 1858, famine relief soon became a project of first importance. In 1866 a million people starved to death; in 1877 five million died of starvation and plague. Because of meager transportation facilities and because relief plans had not been fully worked out, the help that government was able to give was only a drop in the bucket. But by the end of the century the government was prepared to fight famine effectively. According to the plan followed all district officials must give weekly reports on crop conditions. Then in any place where famine is reported near, collection of revenue is stopped, public works such as road and bridge building are started to give employment to the needy. Grain is brough from surplus areas or from other countries and cautions are taken against the spread of disease. T when conditions begin to improve, liberal loans provided to enable the farmers to buy seed, cattle implements. In addition to what is done by gov ment officers many missionaries and public-spir Indians render a great deal of voluntary service.

Soon after our work in Damoh was started, a g famine spread over large areas of India in 1 About five million people suffered from hunger the deaths were reduced to a minimum. Ship load corn and other grain were sent from America other countries, and all Missions received from t home countries large sums of money to use for re With the cooperation of the government our mis gathered up several thousand starving children wl parents were not able to take care of them. Some v later returned to their parents but most of them v distributed among orphanages in various parts of country. Our missionaries started an orphanage Damoh for about 250 boys and took care of sev hundred girls in other stations. As these child grew up and were educated they became Christi were married and established Christian homes. Th Christian families are the foundation and the ba bone of our church in India today.

After the famine was over a widow named Saty carried her baby boy in a basket on her head over miles to Damoh where she had been told her ot three children had been taken. That baby boy become Mr. Dhanuwan, head of a well-to-do Chris family, a strong Christian leader and for a num of years in charge of our mission school of carpen at Damoh. Satyama, now an old woman, is a faith

*Missionary to India with The United Christian Missionary Society, now on furlough in the United States.

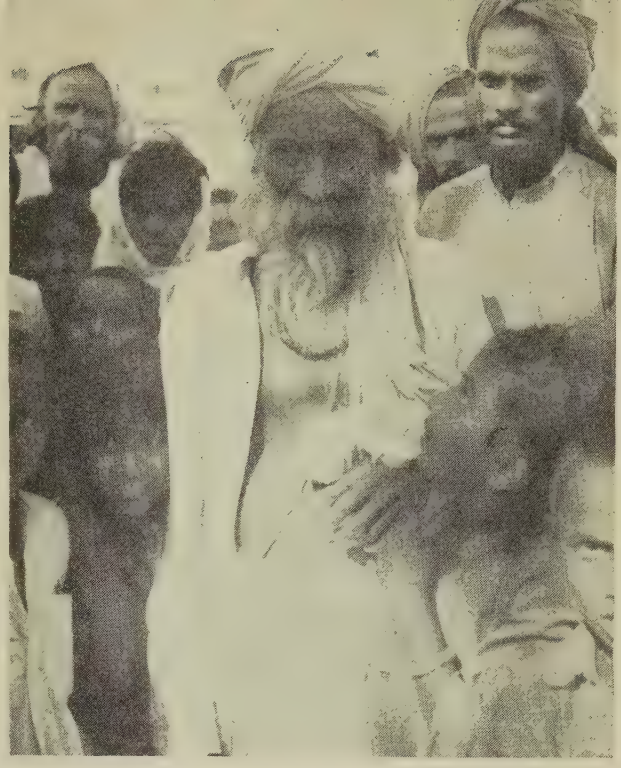
—*Authenticated News Pho*

Life in India is made up of contrasts; not only between whites and natives, but among the Indian people themselves. This picture is from the 10-day rites at Mysore where each year the subjects of the Maharajah of Mysore flock to the capital to do obeisance before the golden throne which has belonged to the rulers of Mysore since the early part of the 17th century. The climax comes when the Maharajah appears leading a procession, seated in a golden howdah on the back of Mysore's most stately elephant.

ber of the Damoh church and contributes regu- from her small earnings. This is only one of y similar stories that could be told. Those rescued ren and their sons and daughters are now our rs, teachers, doctors, nurses and church leaders. n-Christians, seeing the unselfish service that been done for the people of India, financed by le who never saw India, and noting the fine acter of many of the Christians thus produced, express wonder and admiration.

dia is full of beggars and holy men, so called, who on public charity. The rich regularly distribute to such people on festival and anniversary days hey usually have no interest in the recipients of alms and do nothing to really improve their ition. They give chiefly for their own gratifica- and to lay up merit. Christians give themselves their gifts and try to give in such a way that helped may regain their self-respect and become upporting. It has been the practice of most Mis- not to encourage the baptism of those to whom are giving relief in famine time but for more than a red years every great famine in India has been ved by large numbers of additions to the churches. ere were famines of considerable extent in 1918 1929-30 but people in this country heard little em. The relief resources at hand were enough at calling for outside help. Since the war began, prices and the use of so many railway cars for ary transportation have made it harder to control nes. In 1942 and 1943 drought and flood caused ity in a number of places. In Bengal where nes and floods did most damage the need for help outstripped the arrangements for relief so that gers began to leave their homes, thinking they l get help in the cities. When these destitute le swarmed into Calcutta and began to die in the ts in considerable numbers, General Wavell, the Viceroy, made a personal investigation of condi- and then put the army on the relief job. Army ks took grain to the villagers where it was needed soldiers gathered into camps people who had ed from home, gave them food and clothing and ned them to their own villages. In this way the tion was soon brought under control, but some sands of people had starved to death and many had died of diseases to which their weakened ition made them easy prey. In one district in gal it was reported that within a few months 0 people died of malaria. Medical aid must go g with food if the people are to be saved from n.

1941-42 poor crops were the cause of much suffer- in the Southern part of our Mission area where McGavran, Sam Masih, Dr. Victor Rambo and Sukhnandan are working among the Satnami vais. Some hundreds of these people have become stians in the past few years and our workers are busy giving them teaching and guidance. To tide new Christians over the famine period our India ion cabled to The United Christian Missionary ty for special famine relief money. Because of increased giving of the churches they were able



One of India's thousands of "holy men"

to send the money at once. To conserve these new Christian families and to open for them the way of progress in the Christian life, extra money will be needed for some time to come. The fine response of our churches all over the United States during the Week of Compassion gives assurance that Christian missionaries and leaders in various lands will have at their disposal the means to save the lives of many who would otherwise be lost.

To us who have just come from India where there is great scarcity of many of the necessities of life, and heart-breaking evidences of poverty and hunger to be met with at every turn, it seems a great miracle that nearly all the people of the United States are well fed and well clothed and are able to get at reasonable prices enough of all the things they really need. In India the prices of all food grains are more than three times what they were before the war began and cloth prices have more than doubled.

Sometimes we wonder if there will ever be an end to the flood of appeals that come to us for help and we are tempted to grow weary in well-doing. But we must remember that in many ways we have been blessed above all other nations and that we can continue to enjoy our great privileges only in proportion as we labor unceasingly and unselfishly to produce a world in which all men may enjoy these same blessings. Our young men, more than a hundred thousand of them who are in India, being real Americans, are greatly distressed by the poor condition of the people they see each day. We have heard many stories of their giving food and money to poor and hungry people met as they traveled. From what I have written you can get some idea of the poverty-stricken condition of large sections of the Indian population, but to really feel and understand India's hunger you should see it with your own eyes as those young Americans are seeing it and as I have seen it.

A Report to the Brotherhood

By C. O. HAWLEY*

SINCE the writer was selected by the executives of the agencies reporting to the International Convention of Disciples of Christ to serve as team leader in the recent Brotherhood Convocations, a report to the brotherhood is here presented through the columns of WORLD CALL. The response of the church leaders is the most vital note in such a story.

Laymen and Ministers

A *university professor* who attended most of the sessions of one Convocation volunteered the statement that, "This Convocation had the best and most helpful program of any meeting that I have ever attended." A *pastor* in one of the large cities where a Convocation was held wrote, "I wish that you could have been in our preacher's meeting yesterday and heard all the good things that were said about the Convocation. It was the consensus that there was more 'lift' in the Convocation for the brotherhood than anything that has happened in this state since the International Convention in 1926. I was delighted with the reaction."

A *local chairman* stated, "The Brotherhood Convocation was the greatest religious meeting ever held in this section. Our churches throughout this section will be greatly strengthened as a result. I think these Convocations should be held periodically. In several respects they are of more importance and exert a wider influence than the International Conventions. First, they actually reach more people. Second, through the discussion periods you come to actual grips with problems that confront the churches. Third, bringing national secretaries, directors and missionaries in touch with the great mass of our people greatly helps to strengthen the cause represented." One *deacon* said, "That was a great Convocation and there was not a second-rate speaker on the program."

Purpose

The purpose of the Convocations is well expressed by an article in a newspaper in one of the cities visited: "The Convocation's theme was 'The Church Today and Tomorow.' It is a noteworthy fact that church assemblies all over the country are considering similar themes. Their leaders are undertaking to face up to the problems which are ahead. They are confronted with those 'monsters' which have threatened civilization, peace among men and Christianity for ages. They are hate and greed. A spirit of hate is being implanted in the hearts of people all over the world. Millions of young men are being trained the fine art of killing one another. Those who come back must undergo complete transformation and learn the lesson anew of brotherly love, kindness and good will.

"There is but one agency in the world today which can lead and make contact with the Transforming Power requisite to convert a world steeped in hate and trained in killing to one in which the spirit of 'Peace on earth and good will to men' prevails and rei supreme. That one institution is the church."

Attendance

The attendance averaged more than one thous per Convocation. In many states it was the lar gathering of our people there ever held. The atte ance was composed of ministers, laymen, women young people. It was widely representative. example, in the state of Iowa out of two hundred f ministers only sixty-four missed the Convocat Many of these were in revivals. More Iowa pas attended this meeting than any other held in brotherhood in Iowa for many years.

Inspiration

The program had inspirational addresses on s themes as "The Church Today and Tomorrow," Message From China," "The Church and the N World Mind," "What Is Happening to Peopl "What Makes Us a Brotherhood," and "The Chu Acts."

One guest speaker declared: "The church proved to be the one indestructible world commun It preaches no nationalism. It desires no commerc it cries in a loud voice for the brotherhood of n The church today must live in and participate in dominate, not autocratically, the today; and it n not be afraid of tomorrow. It must be competent tellectually and morally to lead the world." speaker quoted from a Christmas letter of Gene issimo Chiang Kai-shek to his wounded officers men in which the great Chinese Christian leader clared, "You have been created as universal mer transmit the past and to create the future." This veals the purpose and function of the church.

A guest speaker on the subject, "The Church the New World Mind," listed four things the chu will have to do to meet the present situation: b an adequate faith, acquire a united approach, dev race appreciation among its adherents and empha the attitude of mercy.

Forums

A feature of the program was two forums upon theme, "Necessity Is Laid Upon Us." The first of each forum consisted of a series of brief prese tions by the chief executives of the agencies repor to the International Convention, and the second consisted of discussion. Such current necessities ministerial supply, needs in benevolence made a by the war, raising money for new buildings when national income is high, the spiritual illiteracy in s schools, the expanding vision of the Christian coll the demands on foreign fields for a united church, needed personnel for replacements in missionary st the great human needs growing out of the war, eva lism in war days, and the alarming decrease in Sun

*Dr. Hawley is Director of Unified Promotion of Disciples of Christ.

ool attendance were discussed with profit to every
l church leader. The periods of discussion were
racterized by freedom and frankness.

New World Mind

vital contribution was made in the process of fol-
ing up the Drake Conference. The main address
he evening session was on the subject, "The Church
the New World Mind." One hour was given in
ultaneous sessions to the consideration of how to
y the message of the Drake Conference into the
l church. The conclusion was readily accepted
this was the only way for the Conference to make
full contribution. Approximately seven hundred
ies of *The Church and the New World Mind* and
Study Guide were sold.

Action

hroughout the Convocations the necessity of work-
together in the world for Christ was stressed. The
ity to work together was emphasized as one of the
rs making us a brotherhood. The closing message
eavored to bring Christian ideals for the world of
y and tomorrow into the realm of Christian action.
guest speaker declared: "The church today is
king clearly, speaking fearlessly and believing in
greater possibilities for a better world and a kindly
r of life for all humankind." The church must be
nstitution of action today if we are to have a fairer
orrow.

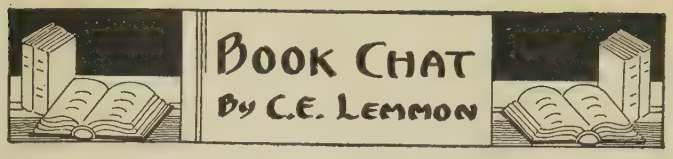
Civilian Public Service

BOUT seven thousand men are in Civilian Public
Service today. More than a third of these are
king on what are known as "special projects"—
jects devoted to human needs. The rest are in
S Camps.

PS men have volunteered to act as guinea pigs . . .
jects for a number of scientific experiments. In
hope of aiding science to aid all men they have
dergone inconvenience, discomfort . . . and some
l danger. Thirty-five CPS men in New Hampshire
e louse-infested clothes for three weeks at a time
study the most effective methods of killing lice and
preventing the spread of typhus. Others in Ar-
nsas ate dehydrated grass tips for months in the
es of finding a cheap, abundant easily produced
d. CPS volunteers in Boston have fasted for days
drunk salt water to aid in studies to help ship-
ecked sailors . . . and spent hours in high and low
ssure tanks to find the correlation between effects
altitude and diet . . . and gone on highly restricted
ts to find the effects of high and low protein on
rk . . . and the effect of diet in desert conditions
and arctic conditions.

Men in Civilian Public Service are conscientious
jectors, who have been judged sincerely opposed to
h combatant and non-combatant service by the
vernment. They are drafted like other men and
t to do work of "national importance."

They work a minimum of 51 hours a week, and re-
ve no pay. They have the same leaves and furloughs
the army, but furnish their own clothing and ex-
nses.



NOT long ago we had the pleasure of hearing Edward Weeks, editor of the *Atlantic Monthly,* in an analysis of the trends of modern literature in America. He contends that the novelist and short story writers are on the decline since the twenties, and the best writing now is in the realm of reporting and biography. The good books of current interest are the work of war correspondents, and the books of permanent worth are biographical.

OF THIS latter nature is *Yankee From Olympus,* on Justice Holmes and his family, by Catherine Drinker Bowen. We think it not inferior to a similar work, *The Adams Family,* by James Truslow Adams. Mrs. Bowen begins with Abeil Holmes, handsome, pious, orthodox Congregational minister, a man of strong character and brilliant attainments, who was author of *American Annals.* His son was Oliver Wendell Holmes, Sr., poet and essayist, Autocrat at the Breakfast Table and lively contributor to the early issues of the *Atlantic Monthly.* Dr. Holmes was best known for his literary contributions but he was a scientist of no mean distinction and his vocation was that of lecturer on Anatomy on the Harvard medical faculty. He must have been a striking personality despite his diminutive size, his frank egotism, and his naive enthusiasms. His son, Oliver Wendell Holmes, Jr., was opposite in almost every way. He was a huge man, dignified and calm of bearing, reflective in disposition, and philosophical in outlook. That there was a life-long antagonism between father and son is one of the themes of this work. Justice Holmes lived to be ninety-three years of age and retired from the Supreme Court at ninety. There are many who read this book who will feel that he was the most distinguished man who ever sat on the Supreme Court bench. His fame will rival that of Marshall, Story or Taney. He was the one great jurist who realized that if the law was to function constructively in the rapidly changing modern society, it must be considered not from merely legalistic concepts but must be viewed as a living force in the social stream. He made of the law an "empirical" science.

THE ecumenical movements are causing Protestantism to become conscious of its own unity and integrity of thought. It is not merely a collection of intellectual fragments. This makes the symposium arranged and edited by William K. Anderson under the title, *Protestantism,* a timely contribution. In this book Protestants can get a composite and total picture of their basic ideas, practices, and hopes. Samuel McCrea Cavert, Secretary of the Federal Council, writes the introduction. Twenty-five noted contributors have essays classified into three divisions, namely, the history, the interpretations, and opportunities of Protestantism.

PAUL B. ANDERSON, Secretary of the International Committee of the Y. M. C. A., has had ample opportunity to know the actual conditions of religion in Russia. He writes clearly and factually in a new volume, *People, Church and State in Modern Russia.* For those who share the sudden revival of interest in this subject this is an indispensable book. It is altogether the most factual and unbiased work on religion in Russia. The author is not a conservative biased against all things communist nor is he a war enthusiast that lets his support of the Russian war effort distort his judgment. Religion was in a slow decline prior to the Revolution. The ancient church was not altogether unlovely but it was conservative. The revolution was Marxian and atheism was one of the major doctrines. Not only was the church persecuted but there was a positive attempt to uproot religion. The church is staging a slow comeback. This is due in part to the persistent upsurge of religion among the Russian people, in part to a general modi-

(*Continued on page* 40.)

And Still They Come

By WILLIAM P. FENN*

ALTHOUGH the ferry was slowly pulling its way across the swirling stream, the big bus on the landing kept its engine going, for being a charcoal engine it would be difficult to rekindle. The one western traveler, at the risk of losing his place among the closely packed passengers, decided to get out. He knew his impatience to get on could not possibly hasten the crossing, but he thought a conversation with some of those waiting might help pass the time. He was particularly interested in a young man perusing an English textbook as he waited. The student's clothes and shoes were worn and dusty and the outlines of at least two other books were to be seen edging through the bundle. The lad looked up as the Westerner crawled out of the crowded bus.

"What is your book?" asked the Westerner.

"English grammar," answered the lad, "My English is too poor."

"Well, it ought to improve, considering the good use to which you are putting those long waits getting across the rivers," laughed the foreigner. "Where are you going?"

"To Chengtu. I have passed the entrance examinations of the University of . . . . .; they were given in Fukien this year by special permission. My family were not happy that I should go so far from them, nor did I like leaving them, for our home is so close to the Japanese lines. But they knew I must study."

The boy's face was aglow, and soon he was telling of his ambitions so eagerly that he had broken into his own language. He was taking the entire journey of hundreds of miles on foot, so that it would be months before he could reach Chengtu. His funds were meager, for no one near the Japanese-occupied regions dared have much. But he hoped he might complete his long journey in time for the spring term—four months yet to go. The Westerner, whose station was near the student's home, reproached himself because of his impatience at having to take four weeks for nearly the same journey.

The ferry had at last pulled near the shore, planks were extended, and the bus pushed on. As they slowly plied their way across the river, the student talked with his new friend, sometimes in English, sometimes in Chinese, until the latter had to crowd his way back into the bus as they neared the other shore.

It was still at least a ten days' trip to Chungking, and at various places en route the Westerner met scores of students going toward Chengtu: some, crowded from the airplanes by military demands, were trying to get passage overland; others were trying to secure a free ride on the already overloaded bus; still others were walking. He talked with many of them and was inspired but yet appalled at the sacrifice and effort which many were making for higher education. "We must prepare to make China stron after the war," was repeated many times in man ways.

One young man, whose family had moved t Szechuan some years earlier so that he was not wo ried as were many by the financial strain, made a ver concise statement as to why he was going to the Un versity of . . . . . "During this wartime, my paren told me that my fatherland is in danger; we mu play a part in doing something to help my family an my country. After hearing this, I decided to work c physics by which I can obtain some scientific prin ciples to understand higher courses. At the sam time, I am also interested in chemistry; therefore most eagerly aspire to future eminence and invention in chemical engineering. My whole soul burns mo ardently for it. There may be something visionar in this, but I must pay more attention to keep my en thusiasm from defeating its own object by obstacle I must do my best for my country and my home."

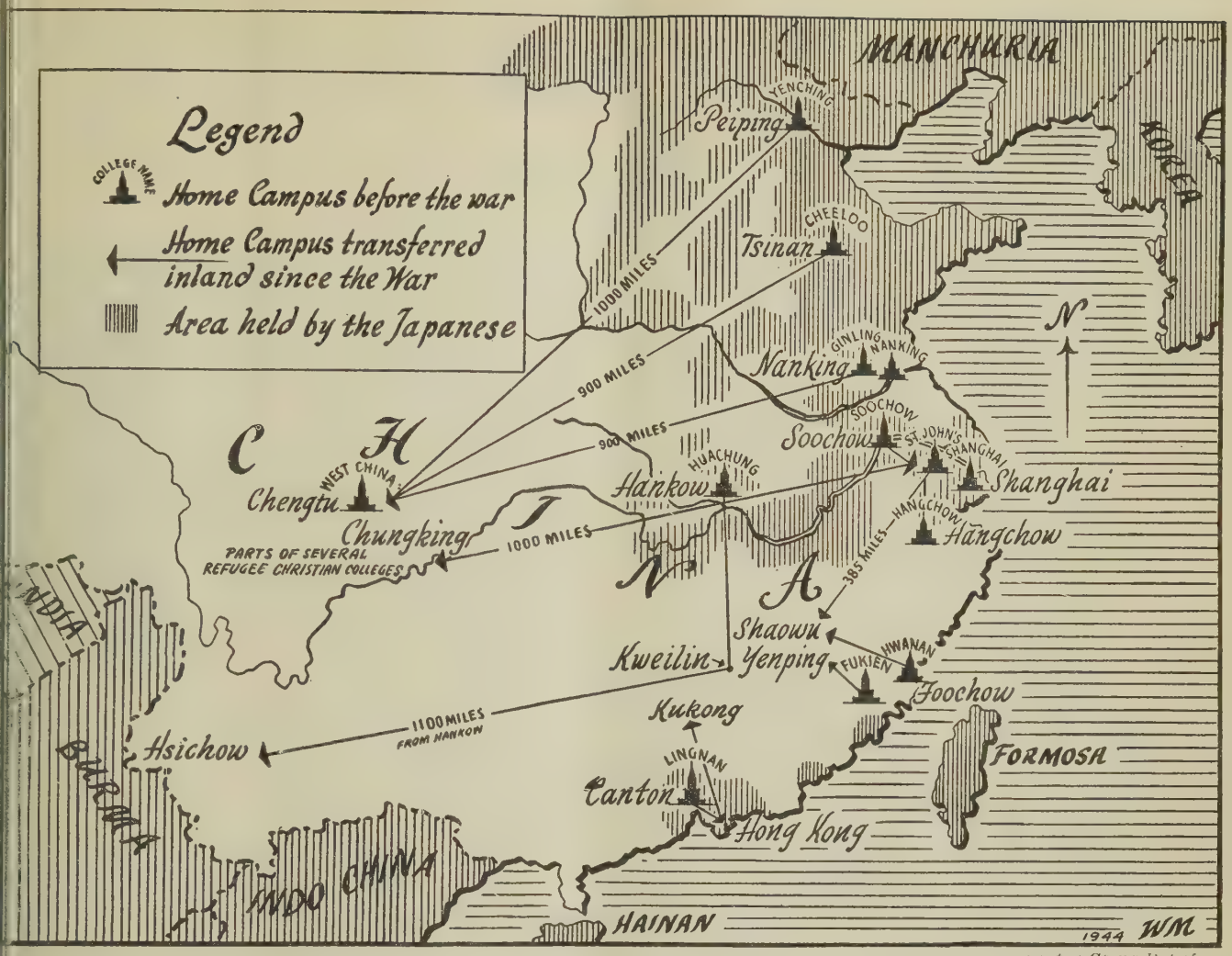
Thus it is that thousands of students are definitel planning to take their place in the mighty Army o Reconstruction that is to form a New China. Ever one of the five Christian universities in Chengtu ha had to accept more than its maximum capacity, s great is the demand. On the spacious campus o West China Union University, these many studen may be found going to West China Union Universit itself, or one of the refugee evacuation institutions: th University of Nanking, Ginling College for Wome and Cheeloo University, all of which migrated t Chengtu in the early years of the Japanese aggressio and Yenching University established itself in Chengt in the fall of 1942.

When the first groups came in 1937-38, living ex penses were unbelievably cheap, and enthusiam for th New China they were surely going to construct ra high. But the weary years of the war dragged o the arm of the oppressor tightened, the Allies were no immediately sweepingly victorious as had been hope and living expenses soared. Those who came in th fall of 1942 found living costs had increased over fift times what they had been in 1937, and by the fall o 1943, isolation and continued war demands had pushe expenses to 165 times the 1937 level. The Japanes made it increasingly hard for students in occupie areas to come out to Free China, subsidies to studen from occupied areas were far from adequate, and had become almost impossible for students to ge further funds from family and friends.

But still, they came!

Those who passed through the "hell" of the sieg of Hongkong with its aftereffects and the blightin restrictions, especially in those cities where foreig "aliens" were located, were impelled to brave th hardships of the long, perilous journey with its man "inspections" by suspicious Japanese and also th

*Special Representative of the Associated Boards for Christian Colleges in China.



—United China Relief

is map shows how eleven colleges of the eastern coastal provinces have moved many hundreds of miles inland to ape the invader. West China Union University, which is still on its home campus, is hospitably sharing its facilities h four refugee institutions. Disciples of Christ cooperate in Ginling College, the University of Nanking and Nanking Theological Seminary

asping tendencies of some of their own countrymen o find banditry especially lucrative these days.

But still, they come!

The dormitory shacks constructed for a maximum of rs years' use—by which time even the most pessistic had supposed the war would be over and they uld return to their own campuses—these are sagging, king from summer rains, infested with rats and rmin, very overcrowded.

But still, students come to the Christian universis in Chengtu!

The library and laboratory facilities were never fficient and have deteriorated with their use by ny students. Now, the taking of Burma has closed ery possibility of getting in further supplies from tside.

But still, they come!

For the mind of the Chinese has through the long es aspired to the highest education available, and s spirit longs for peace and quiet surroundings, his ll is indominatable in persevering toward those ngs which he wants.

University Bible Class

MISS MARGARET LAWRENCE, missionary to China with The United Christian Missionary Society, now in Chengtu, wrote recently as follows:

"I have a Bible class of University of Nanking students every Friday evening from seven to eight. They asked for such a group. They are not Christians but want to know more about Christianity, as they are considering entering the Campus Church. . . . One of them who is definitely planning to join the Campus Church came to see me the other afternoon. He wanted to know why there are so many different churches and just what the difference between them is. He is planning to do social service work and feels that as a Christian his life service will mean more. He is a Junior this year. Two others are Juniors, two Sophomores and one Senior. One is an assistant professor in agronomy (Agricultural College)."

Every Pla

Every

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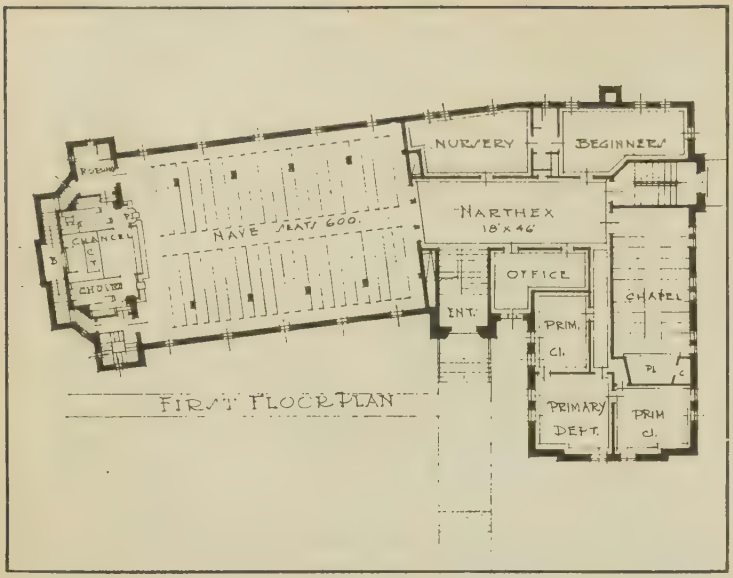
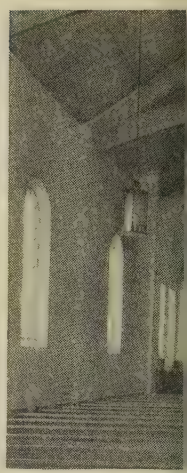
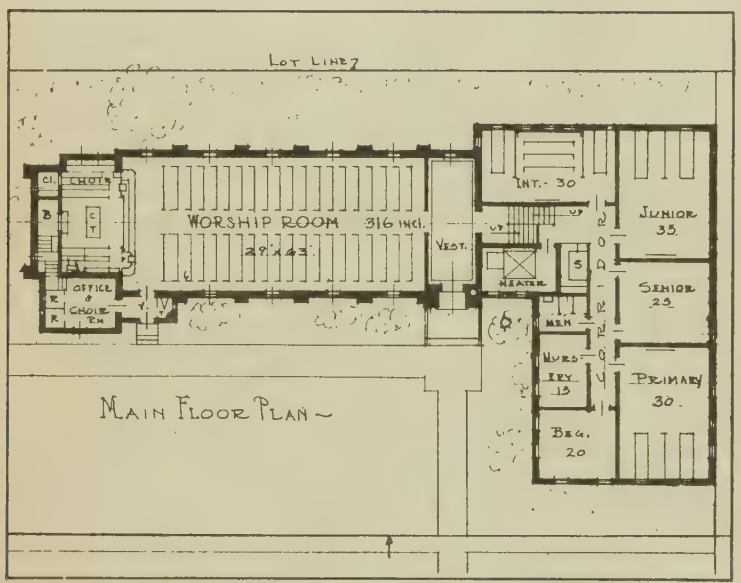
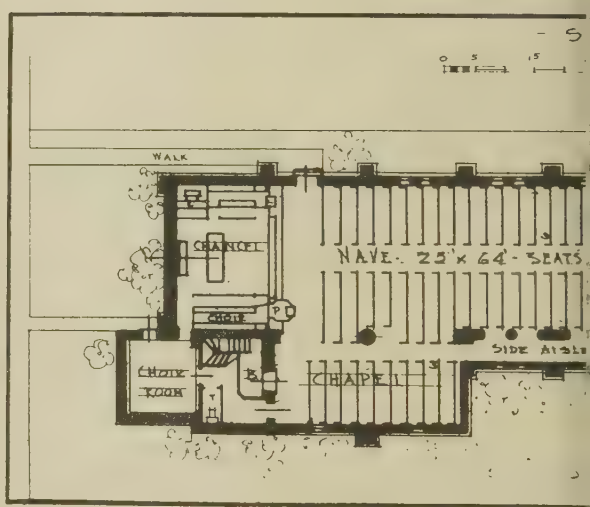
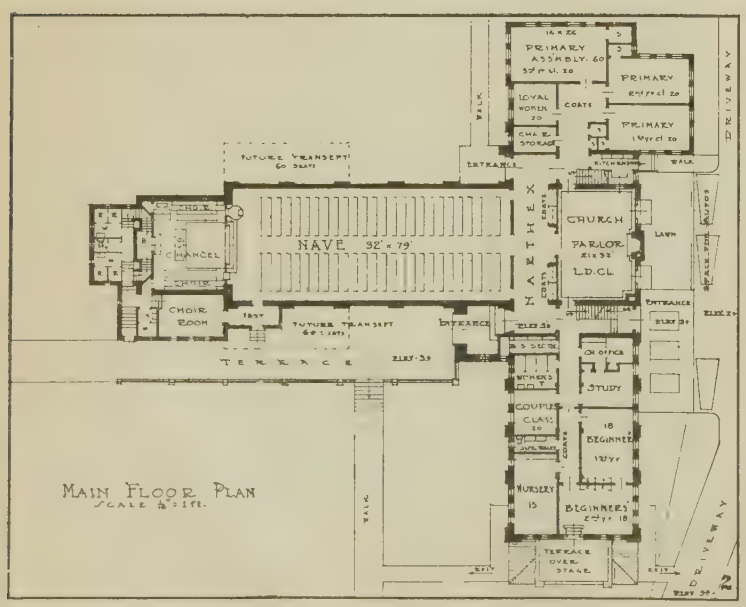


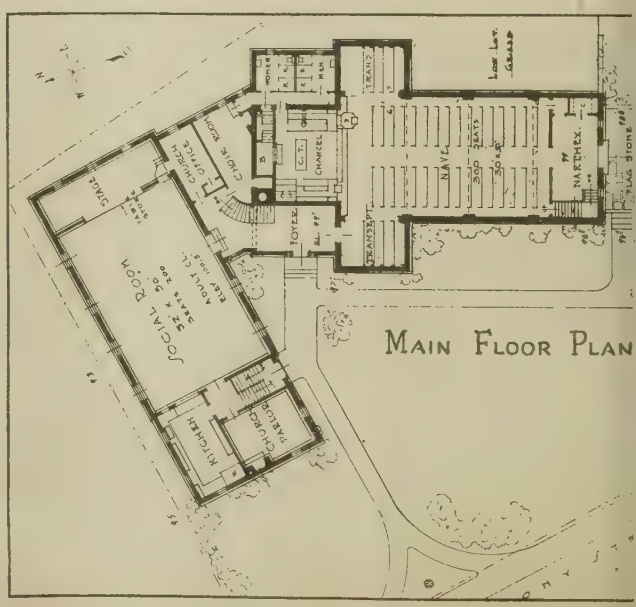


THE plans shown on these pages illustrate the fact that no two solutions are the same even for similar problems, though the requirements of worship, education and social activities are similar, varying only as to capacity. Many other considerations, such as property size, shape and slope, soil conditions, points of compass, local traditions and customs great-









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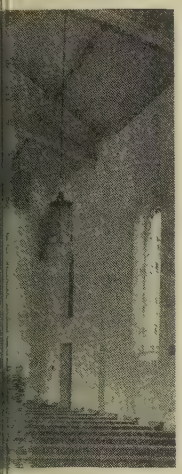
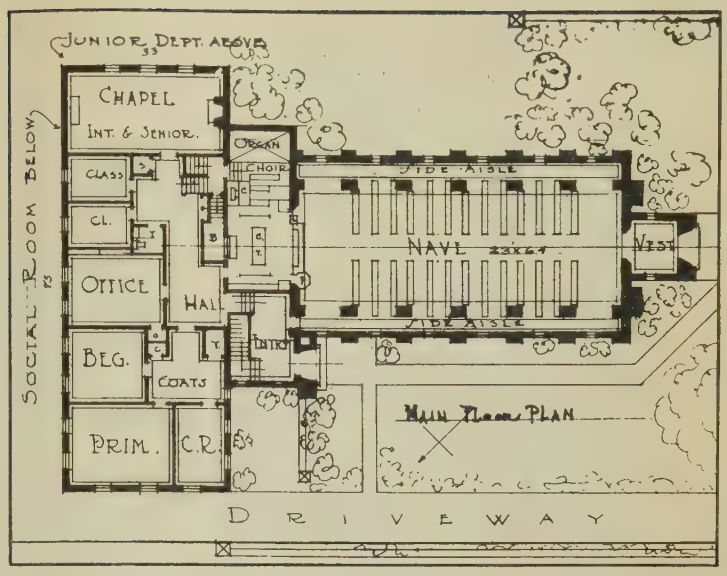
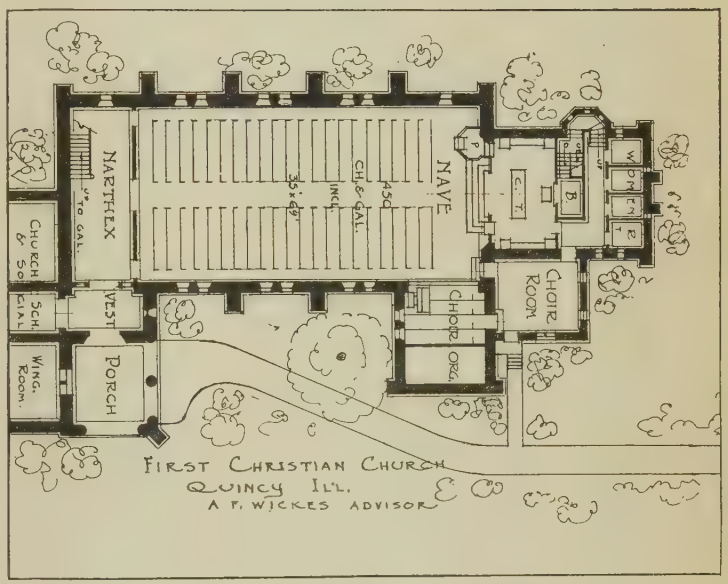
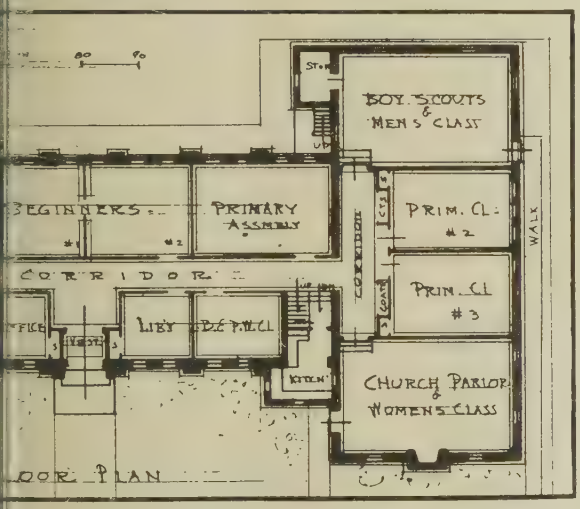


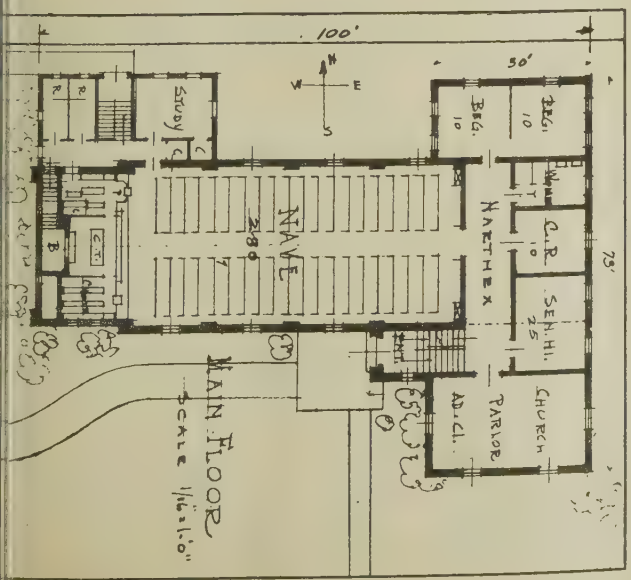
ly influence the plan and the design. Every problem deserves the most careful analysis. The interior illustration may be considered a common denominator of expression of any of these plans. The interiors differ in details of design according to the type of architecture.

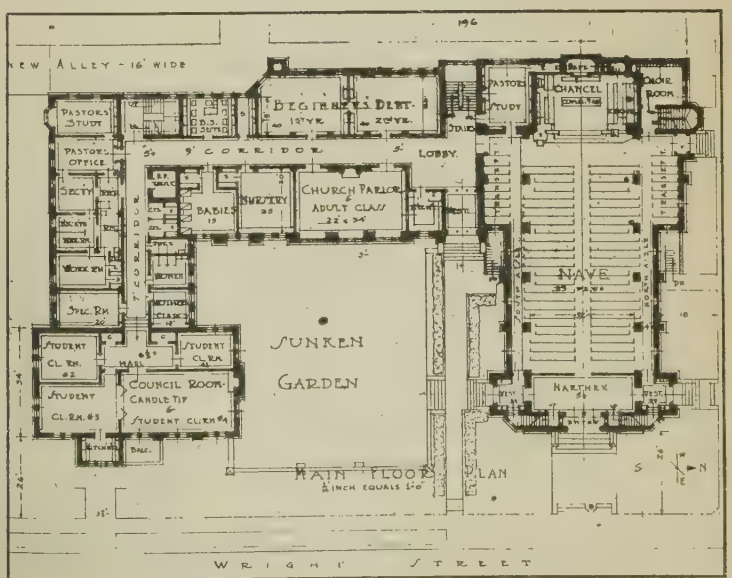
*Advisory Architect with the Board of Church Extension.





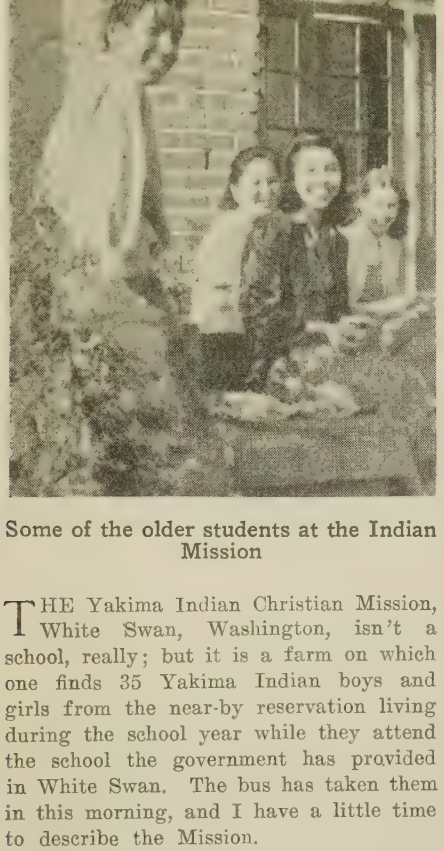






Christian Influence at White Swan

By MARTHA GIBSON*



Some of the older students at the Indian Mission

THE Yakima Indian Christian Mission, White Swan, Washington, isn't a school, really; but it is a farm on which one finds 35 Yakima Indian boys and girls from the near-by reservation living during the school year while they attend the school the government has provided in White Swan. The bus has taken them in this morning, and I have a little time to describe the Mission.

We are located about three miles from the town of White Swan, and thirty miles from Yakima. As one enters the first gate one sees the semicircle in which are three brick buildings: the girls' dormitory which includes the general dining room, kitchen, laundry, storerooms for fruit and supplies, a playroom, and the chapel; the boys' dormitory with a small apartment for the boys' worker and his wife in addition to the rooms for the boys, and a playroom in the basement; and the third, a one-story building generally known as "The Cottage." This is the home of Mr. and Mrs. Dallas Rice and their family. It also includes an Indian room adorned with baskets and curios of all kinds and serves as the office of the Mission. Adjoining the office is a practice kitchen for the use of the girls. They love to cook and bake there.

Other buildings which make up our Mission are a big red barn, silo, chicken house, turkey house, and hog pen.

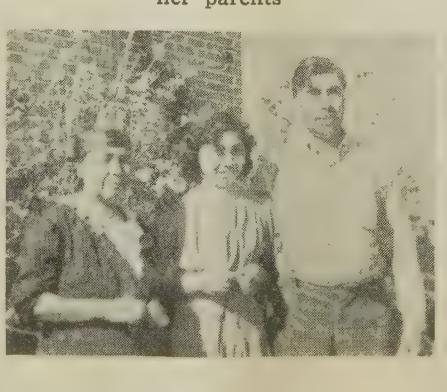
Driving between the garden plot and the pasture, and passing through another gate, one is struck with the green lawns in front of the buildings. These irrigated lawns of the Yakima Valley look even more velvety than usual in contrast with the dry sagebrush of the unirrigated areas near by. I must admit, however, that a close-up view of the buildings reveals a very great need of paint. Mr. Rice tells me the buildings haven't had a new coat of paint for eleven years, so it is no wonder the window frames are all scaly and weathered. It is the same old story —no funds!

In spite of the lack of funds to paint or make other needed repairs and improvements, I soon found when I arrived here, three days before school started, that the Yakima Indian Christian Mission fills a real need on the reservation as it provides a Christian home for boys and girls who might otherwise find it impossible to go to school, or at least very difficult to come in from their homes to White Swan. And if anyone has any doubts about the need for such a missionary project, I wish he could spend a week here with us.

Even without seeing the homes from which the children come, one can tell that they do not come from homes of the officials of the nation as do our students at Colegio Internacional in Paraguay, where I spent the last five years. These come from an underprivileged minority group. I never shall forget my feeling of wonderment as I "checked in" the arrivals. The first girl came directly from hop picking. She had almost no clothing to list and what she did have was so dirty she tried her best to keep me from seeing it. Her first request was to wash and, needless to say, it was granted with alacrity. After a session with washing machine and iron, bathtub and hair curlers, there emerged a rather pretty girl with an engaging smile—as *American looking* as one might wish.

Most of the children speak the Indian tongue to some extent. Although many of them say they do not speak it well, I have found that it colors their English in a very quaint way. One's first impression is that they are typical American youngsters; but the more one sees and talks with them, the more one realizes how many Indian superstitions and ideas they have. One little eight-year-old proudly informed me one night that they didn't have a doctor at their home when they were sick, even when they had "temperature"—that they had "bells." She is from a Shaker family where they ring bells to invoke the aid of the gods.

First girl high school graduate with her parents



The boys and girls do the sweeping a dusting of their own buildings. T boys do outside chores such as sawi wood, splitting kindling, watering chi ens and turkeys, grinding feed for horses and cows. The girls do the di washing, laundry, and help prepare meals. Coming so recently from Pa guay where the idea of the dignity labor has not penetrated, I was amazed the way these youngsters fell to with will and did their work, not only well with so much seeming pleasure. course there are times when some of th try to slide through without doing thorough job, but usually they sing they wash or iron or scrub in a v happy, carefree manner.

These children certainly exemplify teaching, "Take not heed for the m row," and I have been struck by th generosity. Possessing but little, s they want to share. Many times th put their last nickel in the offering Sunday; and if one has no money church or a skating party, someone e almost always wants to pay for him, ev if it takes the last penny.

I have been impressed by the ma wonderful opportunities for Christ teaching and character-building proje as we work and play and study togeth Besides the indirect opportunities, have Bible study groups on Sunday mo ings, Tuesday and Thursday nights, a Christian Endeavor groups on Sund nights. There are plenty of opportunit for them to learn what it means to b Christian.

They *want* to study the Bible and ma come to believe and are baptized. I after that, what? We have no Indi church and no personnel to continue nurture of these young Christians af they leave the dormitories. They go into a non-Christian environment. C we expect them to be strong enough continue to live the ideals and teachi of Mission days without any furth guidance or encouragement? I und stand that plans for a church buildi were halted by the war. I sincerely ho that as soon as conditions permit church will be built, and that there v be maintained a definite program th will reach the families of the Miss children as well as the young people le ing the Mission but needing further portunities for Christian worship a development. We are sprouting the see and then failing to reap the harvest cause the seedlings are allowed to for want of further attention.

The yellow school bus with the wh swan painted on the side has come in the gate and the spell of peace and qu is broken until it comes for them ag at nine o'clock in the morning.

*Miss Gibson has been at White Swan since returning for furlough from Paraguay.

Opportunity in Argentina

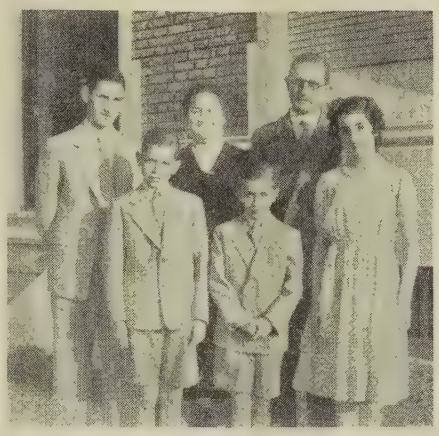
By S. S. McWILLIAMS*

EDNESDAY, March 8, was the date f the real beginning of the new of Disciples of Christ in the Chaco rgentina, for it was then that the ervice was held in the patio of Sr. Arrejin's home in the city of encia, about 700 miles north of s Aires on the Paraná River. The ption of this important occasion, by Sr. Feliciano Sarli, former pas- our Cramer Street Christian Church enos Aires, is interesting and im- ve: "There gathered in the patio other Juan Arrejin, by the light of lvery moon and a kerosene lantern, ults and some children. It was an nal experience I shall never forget and unique for me. I preached on 3:16—For God so loved the world." Sunday, March 19, with 22 present, nday school was begun in this same The Sarlis were most enthusiastic his humble beginning, even if they t been able to rent a suitable build- They went to Resistencia the first of December to start this new work r Mission.

. McWilliams and I spent a week in ea during our summer vacation in ry. Two days were occupied with to Saenz Peña, about 120 miles Resistencia, where we visited several and students of Colegio Ward. rip also gave us a chance to learn ing of the potential resources of haco, especially the cotton industry. a week there we came away firmly ced that in that new and rapidly ping region there are great pos- ies, both material and spiritual. It region that is progressive and free the binding traditions so common to der cities and provinces.

istencia is a city of 70,000 in- nts, and it is difficult to rent prop- because building cannot keep pace he demand. A number of workmen been called there to construct bar- for a new regiment of soldiers, and complicated matters and made it difficult for the Sarlis to find a le building for holding services and ving quarters.

preached in the Baptist Church in encia the Sunday we were there and Baptist Church in Corrientes (just the river) on Thursday night. Sr. enjoys the finest fellowship with vo Baptist preachers of these cities hey gladly welcome him to their as there is opportunity and need both groups. It is interesting to that the Sarlis were invited to hold gs also in the town of Fontana, five minutes by train from Re- ia, where there is no evangelical A family there offered their house promised to invite their friends to eetings. They began work there on



The Sarli family

a Saturday in March and were assisted by Sr. Arrejin, the man who offered his home in Resistencia for the beginning of the work there.

In spite of the difficulties the Sarlis have experienced in getting settled in their new field of service, they have remained courageous and hopeful. It meant real sacrifice for them to leave the city of Buenos Aires and take their four children to a place where educational privileges are not so good and the climate is more trying. During the week we were there the mercury rose one day to 43 degrees Centigrade, and when I changed it into Fahrenheit and learned it was 109 I nearly fainted. Their two younger boys are enrolled in a government elementary school. Ricardo, the seventeen-year-old son, is studying in an academy preparatory to finding work. Martita, the charming thirteen-year-old daughter, was fortunate to be one of forty admitted to the Normal School after a competitive examination with seventy-eight other students. She came out sixteenth, with excellent grades. As she plays the organ for services and visits in the neighborhood to interest the children in the Sunday school, she is proving of great help to her parents.

The latest news is that they were at last fortunate in obtaining a suitable place for the church, at a cost of 230 pesos a month,[1] and were planning to have the first service there on April 23. An extensive advertising campaign was being put on through newspapers and printed invitations, and special meetings were to be held every night of the week following this service. The building is in a good part of the city, near three schools, and Sr. Sarli says he will be sending pictures of the building in the near future.

Sr. Sarli finds the people of Resistencia very friendly to the work. This has been manifested in a concrete way by the man from whom the building is being rented, a prominent business man of the city, who is from the higher strata of society. His wife heard Sr. Sarli preach when he was in Resistencia last September, and he rented the building to our people at a lower rate than would have been the case from other sources. The photographer took the pictures at cost price, and the carpenter who made the pews finished them in a more expensive way without additional cost.

The work is really started in the new station in Argentina.

[1]U. S. A. money, $75.00 a month.

*issionary of The United Christian onary Society and located in Buenos

Notes from India

OUR evangelistic work at Kulpahar has been going along nicely.

During 1943 hundreds of books were sold and many pamphlets were given out to the better class people, and Temperance leaflets distributed monthly among the schoolboys. Some Temperance instruction was given to them.

There are now a lot of readers among the women of the town and some of them can read quite well from the Bible. A greater desire has been manifest than in previous years to know more about Christ. More requests for prayer have been made and many feel that the prayers have been answered. Many bouquets of flowers were given away to men, women and children of all castes and classes, and how eager they were to get the flowers.

I made 385 calls in Kulpahar and in 14 near-by villages, but was unable to do as much camping as in previous years because of extra work in connection with the Women's Home. An average of 45 women and children were cared for during the past year. The health of the women was unusually good.

Because of high prices of grain it has not been possible to provide enough rice and wheat so the cheaper grains have been substituted. The big garden provides fresh vegetables. A grant of about fifty dollars a year is given by the District Board.

Money was sent as usual by Mrs. N. H. Gordon of South Phodesia to buy the necessary things for the community Christmas dinner. Mr. Lal Bahadur, a wealthy Brahman in the town, gave rice, meat and other things for our big New Year's dinner. The Hindu doctor and the Head man of Kulpahar gave money to buy sweets (galebies) for the women. This is the first time that any of the men of the town have given anything to the women of the Home at Christmastime.

I am very grateful to the friends who sent gifts which enabled me to give cloth and saries to all the women in the Home, to the Christian families, to the servants and even to a lot of the poor people in the town.

I truly thank God for his goodness to us this past year, and for the privilege of service among these needy people.

—LUCILE FORD.

Kulpahar, U. P., India.

"What is wanted in the nation of tomorrow must be put into the hearts of the young today."

A Trip on the "Oregon"

By LELIA BAKER*

S. S. "Oregon" at Lotumbe

Time—3:30 A. M.

Place—S. S. "Oregon" on the Congo River.

Characters—Capt. John and his crew.

Capt. John: (From his upper deck, sotto voice) "Senjili! (sentry)—Senjili!—Senjili!"—(Descending to passengers' deck)—"Senjili!—Senjili!"— (descending a few steps toward the workmen's deck)—"SENJILI! MO!—(liberal translation might be—Great Jumpin' Jehosaphat!)

Sentry: "Uh-h? O yes, Captain?"

Capt. John: (amazed) "The manner in which you sleep! How is it? Call the firemen and have them start the fire in the boiler."

Sentry: (Shouting at men a few feet away) "MOLISI! IYONDO!"

Business of noise—iron door of the boiler bangs. Iron scrapes on iron as the fire is shoved into the boiler. Logs are hurled in against iron. Door bangs shut. Firemen change their minds. Door bangs open. More logs go in. Door bangs with finality.

Once more a lovely, peaceful quiet envelops the boat. Gradually, the cheery crackle of fire increases in the near-by chimney. Sometime later, the morning hymn of the workmen announces that we will soon be leaving. This is followed by a prayer by one of the workmen and a morning teaching by Capt. John. His little talks are practical and quiet. So quiet that it is hard to listen to from a bed. Around 5:00 A. M. the boat steams into midstream; and those, who can, catch a few more winks of sleep.

Let him who travels on the S. S. "Oregon" or any other Congo river boat gird himself with patience. The same sort of patience he was supposed to put on when he arrived in this tropical clime. The river routes, though cheap, are tortuous and slow. We who have learned to travel swiftly along a straight road must now weave back and forth on the brown ribbon of water, in and out of that green forest wall. Morning fogs settling over the boat, tropical storms bearing down upon us suddenly, hidden sandbars, all create unexpected delays. After Dr. Yocum's last visit to Congo, he arrived in New York City by plane before we arrived in Mondombe from Bolenge (a five hundred mile trip) by river steamer.

Days on the boat are long, monotonous, and often hot. We try to forget our discomfort and overcrowded condition by keeping busy. Letters, long neglected, are answered. Translation work is read, discussed, and criticized by the abler linguists. Books, by missionaries from the various stations, travel with us and refresh us with new vistas in the spiritual and intellectual realm.

"Nse! Nse il'eko!" (Fish! Here are fish!). "Shut off the engine, boys! Here comes a canoe with fish in it!"—How they grab and shove and argue in the sheer delight of buying food at the lowest price possible! Poor America at the bargain counter has only the fun of grabbing and shoving, a physical exercise. Our African friends carry it into the intellectual sphere and debate, and, if they are unsuccessful, go away threatening to send the spirits of their ancestors to square accounts with the offenders in a final and effective manner.

In another part of the boat, missionary women busy themselves with the same fundamental issue for their families, that of getting food for the next meal. For us, the problem of supply is simpler because we carry with us an ample quantity of livestock, fresh fruit and vegetables, and a reserve stock in Mason jars and tin cans. Our headache is occasioned by the constant effort to juggle our kitchen and dining-room facilities until they can serve three times the number for which they were originally intended.

Tropical sights help to make life interesting. Crocodiles silhouetted against white sandbars or camouflaged on brown logs create great excitement. On our deck there is talk of steaks, to the accompaniment of disgusted protests. On the workmen's deck there is merely talk of steaks. Someone produces a story about "The biggest number I ever saw was when——." If you want even better stories, sight hippos. We have heard of a river full of them up Ubangi way; but five sighted on a week's trip has been the limit for us along the Juappa. A doctor's daughter regarding it from a different viewpoint, remarked, "Such thick skin! Daddy would have a hard time giving one of them an injection."

Sunrise, sunset, or moonlight across the forest trees, often present to us a picture in exquisite effects of color and light. For the little boy on board, the most thrilling sight is the whirling water around the paddle wheel. Sprawled flat on the floor, he looks through an open at the back, to the paddle wheel bel Everything else is forgotten as he wate the magic motions of wheel and wat

Closely interwoven in the memories one who has traveled on the "Orego are certain sounds and smells. throbbing of the engine, the crashing wood on iron plates, the regular "shoos of exhaust steam escaping from the gines form the warp of our impressi On this is threaded the colorful woof the sounder's voice singing the depth the water, the bells which change shi the crying of children, the bleating goats, the cackling of hens, and the r deep-toned whistle of the boat as start or stop. Floating around fr time to time are the violent and penet ing odors of too-old meat, of ferment cassava roots soaked three or four d in the water of some swamp, and of gine grease.

One of the most profitable diversi on the boat is a chat with Inkima Jo the captain. He is wise in his und standing of white people. He knows shortcomings and prejudices but choo to remember only the good in us. C stantly he prays for us and with us, labors mightily in the Lord's work.

"Truly," he said, "it is a heavy l I carry, taking all our missionaries and down the river. Before every t I lie awake at night and visualize route trying to recall all the landma so that I won't make any mistakes w we are traveling."

"But what landmarks, John? I only mile after mile of forest wall curve after curve."

"You see that tree up there," he dicated, "the one standing out above others? Whenever I see it, I know t I am approaching that curve."

Friends, it was just a tall tree numerous others along the shores of Juappa River; that is, exactly them, except possibly for the cu There was really a curve in the ri just there. Shall we let Capt. John c tinue to pilot the boat?

A wood post along the river

*Dr. and Mrs. Baker are stationed at Mondombe in Belgian Congo.

Summer Reading About Indian Americans

mmer offers splendid opportunity for missionary reading. On this page are some of the latest and best books on Indian ericans, the subject of our home mission study. Other books on this theme will be listed in the annual reading list, ilable in late July from the Missionary Education Department, The United Christian Missionary Society.

The Indian in American Life

HOUGH written as a study text (for adults and young people) this book is ly readable and will help answer y questions about Indians past and ent that perplex the average Ameri- Are Indians an important part of erican life today? Are they citizens hite men are citizens? What is ward- ? Ought the old Indian culture be ored? What place has the Christian ion in the life of Indian Americans? t is the church doing about this p? Ought it do more?

ws are being passed and steps are g taken by government and by the ch that will affect the future of these st Americans.'' As Christians and tizens every one of us should be con- ed that they lead in the right direc- *The Indian in American Life,* G. E. Lindquist and others, 1944. Cloth, 0; paper, 60 cents.

Speaking of Indians

rhaps the best way to describe this is to quote what the author, a dis- uished daughter of the Dakota Sioux, about her purpose in writing it. u see, I can get in through the gate at least one tribe's spiritual culture . If I can't take you all the way, I ve I can at least hold that gate ajar one hand, and with the other point to you, from a distance, certain ele- ts of their past which will help you nderstand their present.''

ith delicate skill Miss Deloria reveals thinking and the feeling, the customs the folkways, of her people, so that reader is conscious of having glimpsed ething of the soul of a truly great ple. *Speaking of Indians,* Ella C. oria, 1944. Cloth, $1.00; paper, 60 s.

The Shining Trail

ased on the historical facts of the last d of the Indian tribes east of the sissippi for their homes and hunting nds, this thrilling novel gives a pic- of many facets of Indian life and racter of the early days which present- Americans ought not to forget. The nificent leadership of Black Hawk, chief of the Sauks, shares a place in plot with the moving story of the of Charlotte, the white girl, and isa, the Indian girl, for Chaske, pted son of Black Hawk. *The Shining il,* Iola Fuller, 1943. $3.00.

Indians Are People, Too

Indian youth want and need the same gs any young people of other races . . They have never asked to be ved of responsibility nor are they ng for this now. All they are asking is a chance to put their shoulders under the load and hoist their own burdens.''

The author of this reading book, primarily for young people, introduces her readers to the rich heritage of the youth of her race (Mrs. Bronson is one-half Cherokee), and to their aspirations and problems as they seek their place in modern American life. *Indians Are People, Too,* Ruth Muskrat Bronson, 1944. Cloth, $1.00; paper, 60 cents.

This is the Indian

For the reader who is looking for information in a nutshell, popularly written and graphically illustrated, this pictorial pamphlet meets the requirements. Brief, concise text describes Indians of various tribes at home, school, and work, and in their churches. Photographs, charts, and maps make more vivid the details of their life and their needs. *This Is the Indian,* Earle F. Dexter, 1944. Paper, 25 cents.

The Changing Indian

This book is a serious but readable account of contemporary Indian affairs, written by seventeen of the foremost authorities on American Indian life. Some of the topics treated are: education, arts and crafts, agriculture, religion, public health, land tenure, policies of the Indian Office, the contribution of the Indian to American life, and his future as a citizen of our democracy.

This is one of the most informative books available on the Indian as he is today. *The Changing Indian,* Oliver La Farge, editor, 1942. $2.00.

Elias Boudinot, Cherokee, and His America

This is the story of an Indian boy from the Cherokee country of Georgia, educated in a New England mission school, married to a New England girl, who became a leader in the struggle for the education of his people and in the migration of the Five Civilized Tribes from the Old South to Indian Territory. We see here the dramatic picture of a people in the midst of social change which had in it elements of both tragedy and hope. Elias Boudinot bridged the gap between the primitive life of his people and the white man's civilization more rapidly than his fellow Cherokees and his zeal for their preservation brought misunderstanding and eventually his death at the hands of assassins. *Elias Boudinot, Cherokee, and His America,* Ralph Henry Gabriel, 1941. $2.00.

Indians of Today

Through biographical sketches of nearly one hundred Indians who have achieved outstanding leadership among their own people and among their white brothers, this little volume speaks eloquently of the progress of the Indian race. Here are artists and anthropologists, musicians and ministers, poets and publishers, lawyers, doctors, inventors, radio artists, each making his distinct contribution to American life. *Indians of Today,* Marion E. Gridley, compiler, 1936. $2.00.

Peter of the Mesa

Again Florence Crannell Means captures the spirit of the Indian and of childhood in this fascinating story of Hopi Peter and his sister Munsi. From their home on First Mesa they go to the mission school where Peter learns to stand on his own feet and to plan for himself a future of usefulness to his people. Written for juniors, the book will appeal to those older as well.

Other books on the Indian by this popular author, for intermediates and older young people, are: *Shadow Over Wide Ruin, Tangled Waters,* and *Whispering Girl. Peter of the Mesa,* Florence Crannell Means, 1944. Cloth, $1.00; paper, 60 cents.

My Indian Picture Story Book

Primary children will love the full-page pictures of Indian children and their surroundings in this attractive book, as well as the brief text accompanying each that will sing itself into their hearts. *My Indian Picture Story Book,* Mabel Niedermeyer, 1944. Paper, 50 cents.

In My Mother's House

Five Tewa Indian children of New Mexico were really the authors of this book. Ann Nolan Clark has simply written down their words which tell of the things which make up their daily living. Through the short, picturesque sentences of the children's telling, we learn about Home, The Pueblo, The People, The Council, Pasture, Land, Lakes, Irrigation, Cows, Sheep, Birds, Mountains, and other things which are important to the children. The black-and-white and colored illustrations drawn by an Indian artist add charm and attractiveness to this book for younger juniors and primary children. *In My Mother's House,* Ann Nolan Clark, 1941. $2.00.

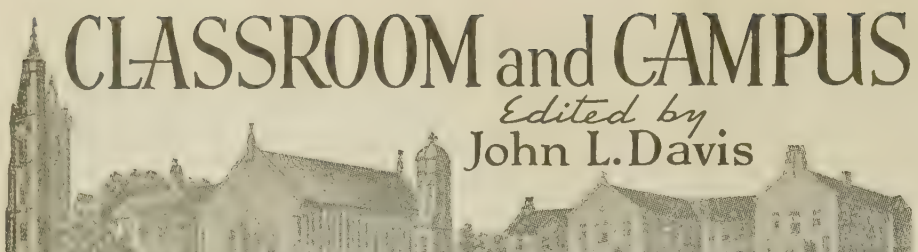
Hosh-ki, the Navajo

One of the best and latest American Indian stories for junior boys and girls will be found in *Hosh-ki, the Navajo.* Presents an authentic background of Navajo Indian life today combined with a plot of interest and suspense. *Hosh-ki, the Navajo,* Florence Hayes, 1943. $2.00.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



Lynchburg College
Lynchburg, Virginia

A SERVICE of Ordination was held in the college auditorium at 7:00 A.M. on Monday, May 29 (graduation day) for four of the graduates. The candidates were: Clifton Claris McCoy, Belspring, Va.; William Oldham Haney, Greenville, N. C.; William James Hadden, Jr., Maple Shade, N. J.; Orville Landon Martin, Princeton, W. Va. The Service of Ordination was conducted by President R. B. Montgomery, Dr. Raymond Morgan, professor of religion, Dr. Carroll C. Roberts, Ninth Street Christian Church, Washington, D. C., Dr. H. Glenn Haney, Greenville, N. C., and Dr. John A. Tate of Richmond. Three other young men who graduated for the ministry and who had recently been ordained at their home church were: Rhodes Miley Artz, Washington, D. C., James Elmer McKinney, Bedford, Va., and Herman Albert Norton of Deltaville, Va.

At the graduation exercises at 10:00 A.M. on the same day, there were 19 students who received an A.B. degree and one who received a B.S. degree. Dr. Guy E. Snavely, executive director of the Association of American Colleges, spoke.

Butler University
Indianapolis, Indiana

Dr. Frederick D. Kershner, dean of the Butler University graduate school of religion, will retire September 1, at his own request, after twenty years on the university faculty. Dean Kershner will be dean emeritus of the school of religion and has accepted a full-time professorship and head of the department of Christian doctrine at the school next semester.

Dr. O. L. Shelton, pastor of the Independence Boulevard Christian Church of Kansas City, Missouri, tenth largest Christian Church in the world, has been named to succeed Dr. Kershner.

Widely known as a writer in church publications on evangelism, religious education and stewardship, Dr. Shelton for the last several years has been chairman of the national stewardship committee directing the educational program in stewardship for the Disciples of Christ, and chairman of the Home and State Missions Planning Council for Disciples.

Dean Kershner joined the Butler faculty in 1924 when he came to the school to organize a division for religion students. The school opened the next year with twelve undergraduates and graduate students. In 1939 the college became a graduate theological school; and in the fall of 1942, a school of religion building, separate from other colleges in the university, was opened. The enrollment has also increased to more than ten times its original size.

Transylvania College
Lexington, Kentucky

The commencement exercises at Transylvania College were held on Sunday, June 4. All ceremonies were held on one day to enable friends, parents and alumni to attend the exercises.

At 11:00 A.M. the baccalaureate service was held at the Central Christian Church. Frank N. Tinder, minister of the First Christian Church, Richmond, preached. Mr. Tinder is a member of the executive committee of the Board of Curators.

Dr. Raymond Walters, president of the University of Cincinnati and a nationally known educator, delivered the commencement address at 4 P.M. in Morrison Chapel. About forty graduates received diplomas. Six had degrees conferred in absentia, being engaged in military service.

President Raymond F. McLain has completed his training in Columbia University in New York, where he was assigned upon being commissioned in the United States Navy Reserve. He went to Honolulu by plane and proceeded from there to his assignment.

On the campus at Bethany College, Bethany, W. Va., Navy and civilian students stood at attention as early morning colors were held on Memorial Day.

Drake University
Des Moines, Iowa

The baccalaureate sermon was preached on May 28 by Dr. Edgar DeWitt Jones of Detroit, Michigan. The commencement address was delivered by Dr. Charles E. Friley, president of Iowa State College of Agriculture, Ames, Iowa, on May 29.

President Henry G. Harmon has announced a memorial gift of $100,000 from Mrs. E. T. Meredith and the Meredith Publishing Company. Many will recognize the Meredith Publishing Company as the publishers of *Better Homes and Gardens* and *Successful Farming*. Mr. Meredith was a lifelong friend of higher education and took a great interest in Drake University. The memorial gift will be used to construct one of the new buildings of the new Drake campus and will be called Meredith Hall.

Loren E. Lair was called to the faculty of Drake University at the beginning of the second semester of this year and is making a very fine beginning.

The Grinnell Institute of International Relations, sponsored by the American Friends Service Committee, has been moved to the campus of Drake University and will open this summer, June 19-2 under the title, "The Midwest Institute of International Relations at Drake University."

Phillips University
Enid, Oklahoma

Dedication of the new $60,000 gymnasium, a gift of Enid citizens, was a feature of commencement, May 22. The edifice is ample and meets all the newest specifications for physical education services.

One hundred graduates received diplomas at the May commencement, and heard Leo K. Bishop, Phillips alumnus, minister of the Central Church of Des Moines, deliver the baccalaureate sermon. Paul E. Estill, trustee of the Page Interests, a philanthropic enterprise, and an aggressive Tulsa religious, civic, and fraternal leader, was commencement speaker.

Among recent gifts to the university is the "Agnes Bass Shinn Drawing Room" gift for the large reception room in Classic Hall. Mrs. Shinn is a trustee of the university, and her gift is among the largest personal contributions, $6,000. Mrs. Emma Maude Borchers, Mounds, Oklahoma, is furnishing and building a suite of five rooms, in memory of her husband, amounting to $6,350.

The Disciples Divinity House
Chicago, Illinois

Three events of especial interest to Disciples of Christ will occur in Chicago between July 23 and August 6.

The fiftieth anniversary of the Disciples Divinity House, founded 1894, will be celebrated during the first week in August. This celebration will consist primarily of lectures upon the life, work and influence of the late Dr. Herbert

ditional Ivy Chain ceremony at Christian College, Columbia, Mo. President C. Miller cut the ivy which had linked each girl to her classmate, and bade each in her turn farewell to Christian College.

ett. Dr. Willett was the leader in the ment to found the Disciples Divinity se, and became its first dean, a posi- he held for twenty-seven years.

ncurrent with the celebration will be forty-eighth annual meeting of the pbell Institute. This Institute will n be held in the Disciples House and University Church of the Disciples, ago.

e third event is the thirteenth annual ors' Institute sponsored by the Uni- ry of Chicago Federated Theological ulty of which the Disciples Divinity se is a member. This year, the In- te will bring to Chicago leading lec- rs from both coasts of the nation.

. T. Swearingen, minister of First stian Church, Wilson, North Carolina, president of the Campbell Institute, W. B. Blakemore, Jr., Assistant Pro- or in the Disciples Divinity House, is utive secretary of the Pastors' In- te.

William Woods College
Fulton, Missouri

ne hundred seniors of William Woods ege, Fulton, Missouri, received asso- e in arts degrees at the 54th annual mencement, May 29. Speaker for the sion was W. A. Shullenberger, pastor Central Christian Church, Indianapolis, iana. Dr. Shullenberger is a member the boards of Drake University, Des nes, Iowa, and Butler University, In- napolis. He is past president of the rnational Convention of the Disciples Christ.

ther events of senior week included alumnae-senior breakfast at the Chris- Church; the annual horse show at the liam Woods riding ring; the alumnae ner, Jones Hall; Glee Club concert, any auditorium—all on Saturday, May

t baccalaureate services on Sunday, y 28, in the Christian Church, Presi- t H. L. Smith spoke. The senior Ivy in Procession and Vespers followed Senior Lake on Woods campus Sunday ning.

Texas Christian University
Fort Worth, Texas

he Tarrant County Federation of istian Church Women recently made a $200 contribution to the Student Loan Fund, designated for the benefit of freshman girls.

Seven Brite College students were on the program of the Texas Convention of Christian churches in Waco. Dr. Cecil F. Cheverton spoke at the luncheon meeting of Brite alumni.

President L. H. Hubbard of Texas State College for Women, Denton, gave the commencement address for the June 26 class—second of four graduation exercises to be held during 1944, in keeping with T. C. U.'s wartime accelerated program. Baccalaureate sermon was preached by Granville Walker, minister of the University Church.

Dr. Gayle Scott, professor of geology, has completed a two weeks' lecture tour under the sponsorship of the "Distinguished Lecture Service" of the American Association of Petroleum Geologists.

Texas Christian University's Navy V-12 unit will not be decreased, President M. E. Sadler reports. An over-all cut of 25 per cent will be made in the nation-wide V-12 program.

David E. Hibbard, Sacramento, California, pre-chaplain student in the Navy V-12 unit, has been awarded the Air Medal "for meritorious achievement and courage in battle."

Culver-Stockton College
Canton, Missouri

Claude E. Spencer, Librarian at Culver-Stockton College, has been granted a six months' leave of absence from his duties by the Board of Trustees to compile a book. The leave will start on October 1.

Mr. Spencer has been librarian and instructor in library science since his graduation from Culver-Stockton in 1922. He has seen the present collection of books, magazines, and pamphlets grow immeasurably, and is responsible for the organization and administration of the library.

Frederick D. Krueger, for ten years Director of Admissions and Publicity for Culver-Stockton College, has resigned to enter newspaper work.

The ministerial group, although small, during the past year was instrumental in contributing $120.00 as their regular contribution to purchase books for the Henry Barton Robison Collection of Literature of the Disciples of Christ.

The summer trimester at Culver-Stockton College opened Monday, May 22, with about the usual number of summer students on hand. Culver-Stockton is still running on the wartime schedule of three trimesters a year, allowing for graduation in two and two-thirds years for those students attending all trimesters.

Christian College
Columbia, Missouri

Warren Grafton, pastor of the Country Club Christian Church of Kansas City, Missouri, began the commencement activities at Christian College when he spoke at the baccalaureate service Sunday, June 2, in the First Christian Church of Columbia. The graduating class attended dressed in their traditional white caps and gowns. Mr. Grafton was introduced by President J. C. Miller.

In the afternoon the annual commencement concert was given in the college auditorium at four o'clock. The choral club, orchestra, and double sextette, and trio furnished a program of beautiful music.

Dr. Uel W. Lamkin, president of the Northwest Missouri State Teachers College, gave the commencement address at the graduation exercises held on Tuesday morning, June 6. The announcement of honors and awards and conferring the degrees upon the seniors by President J. C. Miller climaxed the program.

Town and Country Institutes

About 4000 Protestant ministers in town and country churches are attending 44 schools and institutes in which training for post-war service in rural communities will be stressed, Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council of North America, announced recently.

Fifteen of the training centers are institutes, under the auspices of the Committee on Sharecropper Work of the Home Missions Council, to which the ministers who serve in farming communities where sharecroppers are numerous will come for instruction in methods of church and community work.

Twenty-nine of the schools are arranged with the cooperation of the Committee on Town and Country, jointly with the Federal Council, whose program of in-service training, Dr. Dawber stated, is now in its thirty-second year.

"Among the purposes of these schools, now held in many states and all regions, are the following: to develop fellowship among ministers in rural communities; to increase the contacts of ministers with officials of farm organizations, government officials, and teachers in agricultural colleges; to help ministers become fully acquainted with tested methods for town and country church work; to assist in the development of a Christian philosophy of rural life."

The entire program is decentralized, according to Dr. Dawber, and curricula are made up in accordance with local needs.

WORLD CALL

Returned to England

By JOY TAYLOR SALA*

MRS. CHARLES K. GREEN and sons; Nigel in his seventh year and Jeremy just four years, sailed for their home in England the middle of May, arriving safely ten days later. The opportunity came quite unexpectedly to Mrs. Green who had been told by very responsible officials several months earlier to resign herself for a stay of at least another year in the United States.

Mrs. Green's first visit to the United States was in October, 1936, when she accompanied her husband, the fraternal delegate from the Churches of Christ in Great Britain to the International Convention meeting in Kansas City, Missouri, where both young people created a most favorable impression by their formal addresses and informal friendliness. The following summer the Oxford Conference on Life and Work was held in England and a number of Disciples were sent as representatives. These, as well as others who served as fraternal delegates to the British Churches, remember with pleasure the delightful hospitality of the homes of Ernest Green, pater, and of Charles and his young wife.

Because of a friendship made during these visits, Mrs. Green came to America in July, 1940, carrying her second son, then just two months old. For two months they made their home in Toronto, Canada, with Mr. and Mrs. Herbert Stainton, parents of the All-Canada Secretary, Bruce Stainton. In September of that year, plans were completed with the State Department for Mrs. Green to make her permanent American home with Dr. and Mrs. John P. Sala, West Point, Virginia.

During their sojourn of nearly four years, Hilda Green's latent ability as a public speaker came to the fore, and she became a favorite among church and club groups in fourteen states east of the Mississippi River. At St. Louis and Grand Rapids, she addressed the opening session of the International Convention as fraternal delegate of the British Churches, by reason of the war, their first woman delegate so designated. When Brotherhood Day was celebrated in 1941, with an appeal to the churches for the support of British foreign missionary work, and later at the close of the missionary year, she took the field for a number of weeks as guest of The United Christian Missionary Society, an honor she greatly appreciated for her heart and means were wholly devoted to the cause of missions around the globe.

In West Point, Virginia, Hilda Green put her membership in our church. She was church organist and the teacher of a class of teen-age girls whose record was one hundred per cent nearly every Lord's Day. She and her sons became favorite residents of the community.

Curiously enough, when there was little hope of return to England by summer, Mrs. Green received an invitation from the Program Committee of the British Churches of Christ Annual Conference, held the first week in August, to bring a message telling of her fellowship with the brethren in America. Now this invitation can be accepted.

Because of the need for secrecy, Mrs. Green found it best to slip away without saying adieu to any of her friends in her home town or elsewhere. Even the children thought they were going only to visit "Uncle Emory and Aunt Myrta Ross" in New York. Following is a letter which Mrs. Green wrote for publication in the newspaper to be issued the week after their departure. May it serve as her message to all her American and Canadian friends whom her affectionate nature cherishes:

"Suddenly, my whole world has changed again—even as it did that fateful May in 1940, when I faced toward America. But now my face is turned toward home, with our two boys, Nigel and Jeremy, nearly four years older, grown tall and strong. All through the intervening months and years, the friends who live here at West Point have stood by me and given of their best. So, also have many others of our Christian fellowship.

"It is difficult to find words to express the depth of feeling I have for you all at this moment. I regret to leave y without at least an 'Au Revoir,' but guess that even this is best. You w hear from us from time to time, and hope, one day, to visit you as a compl family."

Mrs. Green, Nigel and Jeremy jus before they returned home

*Dr. & Mrs. Sala minister to churches in a rural parish in the Tidewater.

A Preaching Tour in Mexico

I ADMIRE most deeply the missionaries who work in the out-of-the-way places of Mexico, and are always seeking to make the gospel known to many men and women who have never known the love of Jesus.

Recently Miss Hallie Strange and I visited Aguascalientes, Ciudad Garcia, Los Haro, Los Felix, Los Nogales, San Antonio de Panuco and Cosia, and in every place we had really precious experiences. One of these was in Los Haro where Miss Florine Cantrell has a clinic and a large adjoining hall called "La Casa del Amigo," where workers and their children can gather and have games and recreation, and where little by little they learn of the gospel.

We were holding a meeting one night and there was no one there who was an evangelical; but after the message, Dona Urbana, a woman who had come from a near-by town looking for Miss Cantrell to cure some physical illness, was eager to find Christ, in spite of the scoffing from some of the boys present. The week following, Dona Urbana came back with her daughter and her grandchildren and asked Miss Cantrell to read to them from the book she had read before, the Bible, and also asked that the missionaries visit her in her home town where there were other people who wanted to hear the gospel story. Thus was the door opened, and God was offered an opportunity where, for ten years, M Cantrell had been praying and hopi that she might enter—a really fanati town.

In San Antonio de Panuco, we joiced to see an entire family co back to the church. The father had come quite indifferent and never tended the services. Miss Strange sa "If these were the only good resu obtained from this preaching tour, would have been worth while." I ag with her, and we do not think that two hundred pesos spent for the vi was a big price to pay.

May God bless the efforts put fo by his workers who are willing to on foot, on horseback, on burro, w the only desire that theirs may be victory, and that Christ may be m known in the heart of Mexico. We so happy that the missionaries have b willing to work with the National Un of Women's Christian Societies, wh motto is: "That all may be one, t the world may believe."

—ENCARNACION R. DE ROSALES

Religion

Religion is a beacon
That shines both far and wide
To men of every color
Who seek a Constant Guide.

—MAYME GARNER MILLER

Women and World Highways

Forward Together

By FLORENCE M. SLY*

ENGLISH statesman has said, "From London to Chungking is now just one village street." The air- have proved to us that this is true that we really live in a small world all.

e have to learn to work harmoniously our neighbors when we live close to . We may think we can hold aloof ur fellow men will not let us. What man does affects every other. What nation does has its bearing on all nations. And this same thing holds of institutions and groups within our u, including the church.

w is the time for us to learn how to with other people, if we have never ed before. We must learn to work the other people in our communities, churches, in our nation, in the fam- f nations. We cannot begin it when comes. We are building tomorrow

one is more aware of this or be- it more strongly than the alert lwoman of today. Women's mis- ry societies, local church councils, associations, and other ps in the local churches have been carrying on a program of ation for many years. The women have studied and dis- d practically every subject from what their responsibilities hristian citizens are to how many medical treatments were n in a certain mission hospital in China last year. The age churchwoman of today, if she attends her women's or- zation meetings at all regularly, is quite well informed on y matters of a moral and religious nature.

ough all women are not entirely free from prejudice and, sured by the standards set by Jesus, are not absolutely stian in all of their attitudes, yet on the whole, the woman works in her local organization is concerned about right udes and is anxious about doing the things that will tend rd peace.

hat is the task of churchwomen now? We are talking a t deal about doing things together. As Disciples we have e great boasts about Christian unity but oftentimes have been too anxious to practice it. Interdenominational en's work is vital in these days. Women all over America realizing the necessity of working with women of other ches in their communities. We do together the things we ot do as well singly. Some people look upon cooperating other church groups as something extra or outside of r own work. This should not be true.

he national interdenominational women's organization, ugh which churchwomen cooperate, is the United Council hurch Women, known in the local community as the Coun- of Church Women. If the Council is inclusive in its mem- hip—that is, includes all local churches—and if it supports y worth-while effort in the community, it will commend the e of Christ and his church. It will draw to its support the en of all churches in the community. The local Council hurch Women may be a living cell, in which the spirit of Master grows and spreads to other communities. Little, ey tasks, done in a small circle but in a large way, have ld-wide implications. Women know that. Take the World of Prayer, for example. It was started by one denomina- al group as a Day of Prayer for its own missions. Now as grown to include all denominations and is observed in more than fifty countries, for women have learned that it is not work apart from their own to cooperate with other Christian women the world over to pray. And the gifts on this day carry on projects which are unique to interests of women.

In some communities the women's societies of the churches are not organized into a Council of Church Women for one reason or another. Maybe there are not enough churches to make a formal organization necessary, in which case any projects that the women would carry on interdenominationally can be done by a committee of representatives from each church. For example, in November when the various national women's organizations and the United Council of Church Women promote World Community Day, any community, no matter how small or lacking in interdenominational organization, can cooperate in this nationwide observance through such a committee. The World Day of Prayer is planned and promoted in this way in hundreds of communities in the United States each year.

Churchwomen can do other things together, such as holding classes in Bible study. Many times a better teacher can be secured for the larger group, discussion is better, more points of view in interpretation presented, and this is all profitable to women as they cooperate. Maybe the community is concerned about establishing a weekday school of religion. What can any local church or the women's group in any church do about it alone? How much better to tackle the job with a united Protestant front!

Juvenile delinquency presents many problems. What is the responsibility of Christian women in helping rehabilitate girls who have been in juvenile court? What about the youth recreation program in the community? Where does the church fit into that picture? But how far can any one women's organization go? United, we can accomplish great things. In numbers there is strength; and all responsibility, including the financial one, can be spread over a large group when we go at such a task interdenominationally.

These are just a few of the projects which interdenominational groups may undertake. The thing we want to make clear is that as Christian women, trying to shape tomorrow by Christian attitudes and work today, we cannot close our eyes to our responsibility in facing them. We have a responsibility because we are Christian. Much of that responsibility can be met more effectively together than separately. Interdenominational activities become a vital part of every group's program.

The United Council of Church Women is the latest step in the development of the women's movement in the church. The women of the Protestant churches began uniting for cooperative interdenominational effort as early as 1868. Now with this one organization more than ten million Protestant churchwomen of the United States work together.

The United Council of Church Women was formed in order that women of all communions may do together work that no one group could undertake alone. Women who lead out in these interdenominational endeavors have a great contribution to make in their communities as well as in their own local churches. With the experience that this work gives any woman, she is better equipped to aid her own church's women in an enlarged vision of the supreme task which faces all of us—that of demonstrating the love of Christ.

Disciple women, let us move forward together with all Protestant women the world over!

Women of Good Will

A Creed

I HEREBY dedicate myself to willing good in every human relationship. In my home, I will seek to create an atmosphere of understanding and good will toward other members of my own family and toward all members of the family of God. In my community, I will use my influence for justice and fair play against all unjust discriminations arising from differences of race, creed, class, or nationality. In my country, I will stand for just legislation and equal opportunity for every human being, which is the basis of true democracy. In all my relationships, I will grant to others the rights and privileges that I demand for myself.

This determined willing of good I, as a Woman of Good Will, consider my most important contribution to winning the war and the peace.

—Creed of the Woman's Committee of the National Conference of Christians and Jews in Chicago.

*Mrs. Virgil A. Sly, past president of the Indianapolis Council Church Women, and chairman of Christian Family Life De- ment, Indiana Council of Church Women.

For Adult Missionary Groups

Theme: Indian Americans

From a hollow tree the Hedgehog
With his sleepy eyes looked at him,
Shot his shining quills, like arrows,
Saying with a drowsy murmur,
Through the tangle of his whiskers;
"Take my quills, O Hiawatha!"
From the ground the quills he gathered,

All the little shining arrows,
Stained them red and blue and yellow,
With the juice of roots and berries;
Into his canoe he wrought them,
Round its waist a shining girdle,
Round its bows a gleaming necklace,
On its breast two stars resplendent.
Thus the birch canoe was builded.

—*From "The Song of Hiawatha"*
BY HENRY WADSWORTH LONGFELLOW.

Givers of Gifts

ANYONE who has held a hedgehog quill in his hand will appreciate Hiawatha's use of those glistening barbs. It illustrates two lessons the Indian American has given us in his love of nature; first, the joy, beauty, and infinite variety in nature crafts; and second, conservation, for he used the gifts of nature for perhaps 20,000 years without impoverishing this land which was his home. An American cannot dissociate his own love of nature from roots in the traditional love of the Indian for the natural world about him. Only in recent years have we been *starting* to catch up with the Indian American in his nature craft. In our failure to conserve natural resources we owe a deep apology to our red brothers.

How we Americans enjoy our food! The summer brings us the good, green corn which is a prime gift of the Indian American to our tables. Some of the Indians the white man found here were savages, adjusting themselves to environment; others were civilized, adjusting the environment to themselves. Some of the latter were "keepers of the sacred seed" who planted corn from the tropics to Alaska and bred it to the ear stage. Half of our favorite foods we owe to the Indian, such as potatoes, hominy, tapioca, beans, peanuts, and strawberries. He taught us the making of sugar and maple syrup. It might have a salutary effect upon us if we would occasionally introduce into our grace at meals: "I thank thee, Lord, for our beans and corn; I thank thee, Lord, and the Indians." That is not said in a spirit of levity; it strikes deep into roots of racial appreciation.

To every American there openeth "a way, and ways, and a way," pathways, roadways, and highways, and not even subconsciously have most of us thanked the Indian trail-blazer. His skill in blazing trails is being given to the service of our oversea endeavor today where the Indian American is living up to his old record as a scout.

In art, in medicines, and in spiritual gifts of various sorts the Indian has given much to enrich our American civilization. He has left innumerable traces in American English. To him we owe many of our picturesque terms such as chipmunk, hickory, raccoon, mugwump, caucus, tomahawk, totem, and tuxedo. Nor should we overlook gifts of sports, as canoeing and tobagganing.

For the months of August and September, groups using the program packet, *What of the Indian American?* will be studying "Indian Contributions" and "Red Man and White." Fill the first months with all possible Indian art, folklore, music, and folkways. The library and neighborhood can furnish an astonishing amount. Go on an Indian hunt. Perhaps groups will find some Indian neighbors. If so, try a bit of sharing, and release unexpected resources in the group membership and in them.

Red Man and White

Some group might like to give a special program using Miss Genevieve Brown's "Americans All" from the special programs, *In Times Like These, Series I,* introducing an Indian American between each of the immigrant speakers. Let him merely say, "And I was here all the time."

Most of us have, in our unconcern, ignored the Indian American and left him out on the reservation. The National Fellowship of Indian Workers, the Home Missions Council, the Bureau of Indian Affairs, have not neglected him, but Mr. and Mrs. Average American, unless they live near a reservation where they frequently rub elbows with the so-called red men, have left them far off on the periphery of their thinking. Various factors, perhaps the most significant being the services of the Indian Americans in the armed forces and in defense, are bringing them out of their seclusion and plunging them into the midst of American life in a new way. Christian citizens need a genuine awareness of the potentialities of these new relationships. The September study will give some orientation in this problem. During that month the group can well go into the problem of early relationships between the red man and white, the development of wardship, the state of citizenship of the Indian, and some of the problems likely to culminate in drastic political action. Groups should know these problems and help to govern action. Let us widen our fellowship to include the Indian American, first in thought and then just as soon as possible in actual deed. Both the program packet and the study book, *The Indian in American Life,* will give much of the how and why of this.

Sharing

There were seven baptisms from t Yakima Indian Christian Mission this p Easter. One who has given much thou to the Indian problem in reporting t added rather coldly, "And what of it That coldness was rooted in a sense helplessness at young people taken fr their reservation homes, fostered in Christian institution for a few format years with not much more than a Sund morning contact with the rather far- moved Christian Church, and then shor after the decision to follow Christ plung back into the old, secluded reservation vironment.

These six months of emphasis on Indian American should quicken our c cern for these, our fellow citizens. I our own sake and theirs the Indians sho be Christianized, and let us face t question: Should not the Indian, as spe ily as commensurate with his welfa become a part of the swiftly movi stream of American civilization instead living in the isolated dead seas of res vation life?

We have made our gifts to the Indi American but somehow we have mer *given* and not practiced the more kin art of *sharing.* As a government have expended colossal sums in order give the Indian what was meant to security and hope. Had we all th years been sharing with the Indian th would not today be an Indian proble Had Christian forces, even, shared in th endeavor to reach the Indian his st and our relationship to him would be different. We have not had a seeing e to blaze a brotherhood trail.

Someone has told of a group of you Indians who embroidered the border an altar cloth with their own individu answers to the question, "What is it be a Christian?" One of the group e broidered a series of steps as her sha of the border. An old Indian woman s this and in broken English exclaime "Picture my tribe makes—means high higher—see farther, farther—other trib other people—many Christians—good p ture!"

There is a destiny that makes us brothe
None goes his way alone.

—EDWIN MARKHAM.

Worship Services

In this issue of WORLD CALL are w ship services, "Beside Still Waters—M Lives Abundantly" and "Beside S Waters—We Understand Each Othe They were prepared by Miss Agnes H derson, executive secretary of the Ok homa Department of Missionary Edu tion of Christian Churches, to be u with the programs for August and S tember respectively.

Youth and Missions

Junior High (Intermediate) Suggestions

HE one who leads the Junior High nission group in studying the new e mission theme, "The Indian Ameri- " will want to read carefully the ion, "Trails for the Leader," in y Garland Taylor's book, *Trails of ndship With Indian Americans.* Inas- h as this course is set up in three s and a total of eight sessions the tion will arise as to how the course ht be used for six sessions during the ing months.

n Unit One, *Blazing Trails,* there are e sessions. It would seem that ses- two might be combined with session e under the title, "First Meetings on g-ago Trails." In Unit Two, *Learn- from Each Other Along the Way,* ses- two might be combined with session under the title, "Finding New s to Serve."

ith this procedure we would then have following sessions for the study of ome theme for Junior Highs. You want to keep this for reference:

y-August) Unit One: *Blazing Trails*
ssion 1. "Friendship Trails Today"
ssion 2. "First Meeting on Long- Trails"

tember-October) Unit Two: *Learn- ing from Each Other Along the Way*
ession 1. "America's Gifts from the ians"
ssion 2. "Finding New Ways to ve"

vember-December) Unit Three: *Travel the Highway Together*
ession 1. "The Way to God"
ession 2. "Forward Together"

oo often the average person's concep- n of the Indian American is one of thers and tepees. This study presents ortunities for getting Junior Highs to another side of Indian life. The ex- ience of finding that many Indians to- live in cities, work in factories, and trained leaders may be new. The fact t many are denied opportunities re- dless of their ability may be reveal- The challenge to do something about will be inspiring.

Speaking of Dates

Have you remembered yours?

July—

Begin new mission study of the Indian American.

Emphasize summer reading of significant books.

Plan service work project for the church or community.

August—

Plan outdoor activities for the group.

Prepare for Labor Day Sunday.

Plan a youth retreat for the entire group.

The first unit of this study, *Blazing Trails,* should be of special interest to boys and girls who have had scouting or camping experience. The goal of the leader could be that of stimulating these boys and girls to blaze trails of friendship with their Indian American cousins.

Missionary education suggestions for Pioneer Camps have been made on the current home theme, "The Indian American." These are specific suggestions for worship, recreation, study, etc., and are available for local church use.*

Suggestions for Seniors and Young People

John D. Banks, in the *Discussion and Program Suggestions for Seniors on the American Indian,* which is recommended also for Young People, gives vital programs on the new home mission theme. This guide is written for five sessions. If your group uses a study of six sessions you may wish to follow the suggestion of one group that session four, "Tommy—And Tomorrow," be expanded into an additional session with emphasis on opportunities for young Indian Americans in the post-war world.

As the programs are developed, two things should be kept in mind by the leader: (1) The advantages of adding to the program suggestions in the guide information about the work of the Disciples of Christ among Indian Americans. This information is to be found in the pamphlet, *Disciples of Christ Among Indian Americans,* which is a part of the material for this study. Every opportunity should be taken to develop interest in the work that our brotherhood is doing and the part young people can have in this work through the Christian World Friendship Fund for 1944-45. Five thousand dollars of the total youth goal is allocated for the Yakima Indian Christian Mission at White Swan, Washington, which is supported by our churches through The United Christian Missionary Society. (2) The leader should keep in mind the general youth theme for this year, "Thy Paths Our Chosen Way," as the home mission theme, "The Indian American," is developed. In young people's conferences this summer the mission theme is to be emphasized through classes and committees. Why not use the experience of conferees in building programs on this study?

Worship, recreation, and other suggestions on the theme, "The Indian American," prepared for conferences, will be sent for use in the local church upon request.*

Additional Paragraphs on Our Indian Friends

Legislation for Indians

When we are tempted to consider the status of Indian Americans as a dead issue, we should study the bills which have been introduced into Congress and note the variety of subjects covered by them. The subject matter runs from "relief" and "land payments" to the purchase "of certain interests in lands and mineral deposits by the United States from an Indian Nation." More than fifty bills have been introduced. The question comes to mind as to why there should be so much legislation for so few citizens.

Perhaps a partial answer lies in the tardy facing of the type of democracy accorded a small minority of Americans in "the land of the free and the home of the brave," while these same Americans are fighting abroad for that democracy denied them at home.

Indian Americans in War Service

At the present time approximately 18,000 young Indian men and women are in the armed services of the nation and making good at the tasks assigned them. They came from reservation and non-reservation homes in answer to the call to arms. Forty-five thousand Indian men and women have gone into defense industries. When these come back from war and the defense plants close they may wish to return to their inherited culture, or they may desire to be and remain a part of the culture that is about them. We are only at a place of beginning; we go on from here to a better place for Indian Americans in tomorrow's world.

1944 Volunteer Service Projects for High School Students, College Students, and Others

The American Friends Service Committee is conducting Work Camps for high school boys and girls, college students, and others, in which it is possible to study social and economic problems and gain practical experience during a period of eight weeks. Members of Work Camps are no mere onlookers. As they say, "They earn the right to speak by doing." Campers live simply and share all camp duties cooperatively. Each day begins with a period of group meditation. The campers share in the life of the local community through hard physical labor. Working with one's hands makes it possible, as nothing else can, to understand realistically the problems of the working man. Class and race barriers tend to disappear in the fellowship of physical labor.

The Work Camps become, therefore, not merely a means by which local conditions can be studied at firsthand, nor merely a way of making some material contribution to the welfare of a distressed area, but they provide also an opportunity to explore in a group setting the techniques of solving basic economic and social problems.

A limited number of scholarships for the Work Camps are still available for Disciples of Christ young people. For further information write Miss Kathleen Shannon, 222 So. Downey Ave., Indianapolis 7, Ind.

*Write to Lester McAllister, 222 So. Downey Avenue, Indianapolis 7, Indiana.

Missionary Worship Services

Theme: "Beside the Still Waters"

AUGUST

Man Lives Abundantly

IF at all possible have this August service out of doors. The beauties of nature will enrich the worship and provide atmosphere for appreciating Indian life with its many contributions. Have a tom-tom hidden behind a screen of shrubbery and give the call to worship in true Indian style by beating out a few deep, slow-measured bars of music. As soon as the notes of the tom-tom have died away, the leader should stand before the group and quote prayerfully the poetic

Call to Worship:

"God Who touchest earth with beauty,
Make us lovely too.
With Thy spirit re-create us,
Make our hearts anew."

Hymn: "Dear Lord and Father of Mankind."

Scriptures: Psalm 104:10-17 (*use Moffatt's translation if available*).

(*Introduce the Scripture reading by a statement concerning the appropriateness of the use of a nature psalm as a background for a study of Indian life. Speak sincerely but informally. Mention the present view of nature if that will help the worship atmosphere.*)

Interpretation: (*In your own words, please. It is a lazy person's excuse and no compliment to the author to say, "It is written so much better here than I can tell it." Telling is always better than reading in an informal worship service.*)

Primitive people, living without the timesaving inventions and gadgets and conventionalities of our so-called civilization, often live richer, more abundant lives than those of us who have all the "advantages." Their lives are not cluttered up by activities necessary to "keep up with the Joneses." So they make the most of their environment. And that environment is nature, unadulterated and unmarred. They see God's hand at work with the birds and animals and trees and flowers. They see God, the Great Creator, provide food for man and beast and give protection to all his creatures. Primitive man is essentially religious, and religious people live more abundantly than those who lack faith.

We who are supposedly possessed of all the advantages owe much to the primitive Hebrews who gave us the Old Testament and our faith in one God. We Americans owe much to primitive Indians who found God all about them. The Great Spirit was always near. Although they had never heard the message of Christ, they had the religious background which made them ready to receive him.

Prayer: "Father, we are mindful that thou hast made of one blood all nations. We pray:

That thou wilt deepen in our hearts love for all people.

That men may learn to work together for the good of all.

That the resources of the earth may be used to benefit all mankind, and not for destructive means.

That we may rid our hearts of any selfishness which keeps us from being true servants of Christ.

That all people may continually work together for world brotherhood that thy way may be established throughout the earth with peace and understanding among all nations. We ask this all in the name of Christ. Amen."

SEPTEMBER

We Understand Each Other

Instrumental Call to Worship. (*Use either some good Indian music or the hymn "The Lord Is My Shepherd."*)

Poetic Call to Worship:

Speak to Him thou, for He heareth,
And spirit with spirit shall speak;
Closer is He than breathing,
Nearer than hands and feet.

Hymn: "The Lord Is My Shepherd"

Following the hymn the leader should speak briefly about the value of meditation as symbolized by the phrase, "by the still waters," in building better understandings between people. When we come close to God we come close to each other, and quiet meditation brings both God and others nearer. Mention the importance of decisions reached on the shores of Lake Galilee. It was here that Jesus found and called into service his most intimate disciples—Peter and Andrew, James and John. (*See Mark 1:16-20.*) Let the leader either read this Scripture or tell the story. Jesus seldom reached the hearts of those who were in the throngs, hurrying hither and thither. Quiet meditation makes it possible to hear the "still small voice" and to be challenged to great tasks.

There are many great tasks before us today—tasks which call for the greatest devotion and for love which takes in all mankind. We need to stop often and think prayerfully of our situations and their relation to the Kingdom of God. Only through Christians will that kingdom ever come—and most of us are not very effective builders. Race prejudice and greed and selfishness must be destroyed before the kingdom will come *even in our own hearts.* We must feel and act friendly to all mankind.

Poem: "Building God's Kingdom."

We can never build God's kingdom
Till we learn to love man more;
Till we trample the injustice
That now tramples down the poor.

Till employers and employees
Stifle selfish greed and strife,
And cooperate as brothers
While they seek abundant life.

Till we banish brutal passions
That make armies, navies, wars;
Till we conquer racial hatreds,
And break down the color bars.

We can never build God's kingdom
In a corner by itself;
It must master earth and mankind,
Social orders, power and pelf.

—CHAUNCEY R. PIETY.

Hymn: "Saviour Like a Shepherd Le Us."

Prayer of Meditation (*Ask the worshi ers to participate in the prayer by sponding at each pause with the ferve prayer "Our Father, Forgive us." Ma it a real prayer. After their last sponse conclude earnestly with the pray of friendship*).

If we seek to be loved rather than love, to be ministered unto rather th to minister,

Our Father, forgive us.

If we are content with superficial rel tions and do not give ourselves to tho whom God has given to us in friendshi

Our Father, forgive us.

If we are not loyal to those who lo us, or careful in keeping our friendshi in repair,

Our Father, forgive us.

If we are self-contained and not fort going; if we are exclusive, confining o love to one or two,

Our Father, forgive us.

If the love of God is so little sh abroad in our hearts that we do not cou among our friends any of different u bringing or interests or convictions fr our own,

Our Father, forgive us.

We praise Thee, O God, for our frien and fellow-workers. May naught mar t joy of our fellowship here. May no remain lonely and hungry of heart amo us. Let none go hence without the j of new friendships. Give us more cap ity for love and a richer consciousn of being loved. Overcome our coldn and reserve that we may throw ajar t gates of our hearts and keep open hou this day and every day. Lift our hum friendships to spiritual companionsh Through Christ our Lord. Amen.

Echoes From Everywhere

g Conferences
est China

wing accounts have come from all rs attending a week's conference in ary of the Christian students from he universities and colleges in tu. This was held under the aus- of the Chengtu Christian Students . In all there were eighty delegates from the five Christian universities wo government institutions as well er schools. The subject around which onference centered was, "A New Attitude." Without exception, the rs were full of admiration for the nt spirit shown by the delegates, n meeting and accepting criticisms the discussion of ways and means kling faults and shortcomings. Many experienced great encouragement here is at this time such a fine s of young Christians in the local ities.

he buildings of West China Union gical College, another smaller con- e, lasting three days, was held. vas for middle school Christian stu- and was arranged by the Life Dedi- Movement of the Szechwan Chris- Council, which corresponds closely to dent Volunteer Movement in Amer- he thirty or so delegates were all ud girls who had definitely decided ficate themselves to the service of urch, and at the conference they d instruction in the meaning and sibilities of church membership and Again a very fine spirit was ap-

VERSITY OF NANKING NEWSLETTER.

io Ward

re we are in another school year at io Ward. We never felt better and ar was never more promising. Our lasses began March 6, and the final pening on the 15th. Our enrollment day night reached 985, of which number 204 are boarders on the campus. If we have not already passed the thousand mark, we should do so this week. We have room for additional students in only a few courses, and have literally turned away scores of applicants. And it is significant that there has been no single cancellation of enrollment since Washington's "refraining" to recognize the present Argentine government. I feared that there might be, for these people are nationally sensitive and the idea of "my country right or wrong" is not limited to the U.S.A. I tremble to think of what would happen to Ward College and to good relations in general were this tension to be extended to a complete diplomatic rupture.

—FRED ADEN.

Buenos Aires, Argentina.

Mexican Feminists to Organize Women's Journalism School

Mexico's women, who in recent years have successfully invaded many fields formerly reserved for men, have their eye on new worlds to conquer. This time it will be journalism, with a new women's journalism school to be established shortly by the *Universidad Femenina Mexicana* as their springboard.

Pointing to journalism as a profession "which offers a wide variety of unusually interesting work, capable of satisfying the noble ambitions and aspirations which are becoming more and more a part of Mexican womanhood," the *Universidad Femenina Mexicana* announced that it would offer courses in journalism which would "decisively aid Mexican women to take advantage of these new and promising opportunities."

The two-year course planned for this country's aspiring newspaperwomen will include the study of Spanish, English, geography, history, sociology, shorthand and typing, the history of journalism, publicity and various newspaper specialties, such as feature-writing, wire news, reporting, rewrite and society and women's news.

The first six months of the two-year course will cover journalism as a whole. During the second year, journalism as it affects women will be stressed.

—PRESS DIVISION OF INTER-AMERICAN AFFAIRS.

Youth Conferences In Mexico

The youth conferences were a bigger success this year than ever before. The outside helpers were Miss Zambrano and Roman Torres. They are the interdenominational religious education secretaries for the entire country. There were almost forty boys and about fifty girls in the camps, the largest number to have ever attended.

May Day In Puerto Rico

A May Day Breakfast has been a tradition with the missionaries in Puerto Rico. Mrs. C. Manly Morton invited all of the missionaries out to the McLean Conference Grounds on May 1, but only a few were able to go for the afternoon and evening. She had prepared a cake shaped like the Island, and paper caps with Mother Goose characters. It rained a good deal of the time but the guests enjoyed indoor games and played volley ball between showers. Mrs. Morton enjoys playing hostess to large groups and hopes next year all of them can get together the first Saturday in May.

Testimony of a Y. P. Conference Student

Wayne Kirkpatrick, Pharmacist Mate Second Class now in England, sent a money order which was received by his minister, H. L. Kinzel, Union Park Church, Des Moines, with the request that the money be used "to help send kids to Conference. Those two years I spent at Central Conference at the Y Camp at Boone mean more to me than anything in the world. I cannot be there this year but I want to help others to attend."

—GENEFREDE HARRIS.

Des Moines, Iowa.

Hidden Answers

1. What is the Orient?
2. How many Iowa ministers attended the Convocation in that ate?
3. To whom does the statement, But still, they come," refer?
4. A new church has been started South America. Where is it?
5. Describe some of the social tion needs in this country.
6. Why do the people of India ve such a great economic prob- m?
7. Against what is the Board of urch Extension warning the urches as they plan for the fu- re?
8. The theme for the coming ar is "The Year of Dedication" dedication of what?
9. Do the Disciples have a church r the Yakima Indians?

In Memoriam

Mrs. J. C. Corbin, May 15, 1944, Bedford, Indiana. A subscriber to WORLD CALL for many years. A devoted worker in missionary society, and with young people's department.

Mrs. Lena Bee Gorbett, March 28, 1944, Tucson, Arizona. Member of Christian Church since 1917, and at First Christian Church, Tucson, for 21 years. A continuous and active church worker for more than 50 years. Age 66.

Mrs. Jennie Smith, March 21, 1944, Mackinaw, Illinois. Secretary of missionary society for many years.

Mrs. Olive Smith, May 13, 1944, Mackinaw, Illinois. A faithful and devoted member of missionary society since 1890, serving at different times as president.

Mrs. Minervia Jane Linkenhoker, April 17, 1944, Bluefield, West Virginia. Devoted member of Calfee's Chapel, Christian Church and missionary society. Beloved, and a great supporter of Christ's work. Age 88.

Mrs. Anna Slimpert, May 5, 1944, Metropolis, Illinois. Devoted member of First Christian Church since childhood. Charter member and past president of missionary society. Always an ardent supporter of Christian work at home and abroad. Age 75.

Mrs. Etta M. Pritchard, May 29, 1944, Eugene, Oregon. Faithful member of First Christian Church, missionary society, and Loyal Band Class. Mother of Clifford R. Pritchard, Christian minister in Miles City, Montana. Age 74.

WORLD CALL NEWS ROOM

A LOCAL newspaper of Uhrichsville, Ohio, carries the news item that William H. Erskine, former pastor there, and a former missionary to Japan with The United Christian Missionary Society, has been commended by the Army Service Forces for "able assistance rendered" in its training program recently at a Chicago training school.

The letter stated that: "The translating ability of Dr. Erskine is excellent and there is no doubt of the value of his contribution to the training program of the school." Dr. Erskine is now a resident of Washington, D. C.

Mr. and Mrs. Homer Gamboe and Miss Elizabeth Hill of Bilaspur, India, arrived in Boston on May 23 for furlough. Mr. and Mrs. Gamboe went to their relatives in Lexington, Kentucky, and Miss Hill to her home in Bloomington, Illinois.

After several months from the time they left the United States, with long waits in each port, Anna Bender and Ruth Mitchell arrived in Bombay, India, on May 22. They proceeded on their journey to the Mission at once.

Mrs. Miriam Terry, missionary to India and on furlough, has closed a two-year period of teaching at Southern Christian Institute in Mississippi. She is preparing to return to India sometime this year if transportation can be arranged.

The following letter was received by Miss Lois A. Ely, missionary to China but now in U. S. A., from Paul B. Rains, chaplain in the U. S. Army:

"Never more than now, after thirty years in the ministry, and one year of army service, have I been convinced that Christ's way is the salvation of the world.

"Current history is vindicating the Christian missions and I just want to send you a word, as one of our missionaries, to express appreciation of what you are doing, and to wish you good cheer and courage in your task."

President Washington of Jarvis Christian College, Hawkins, Texas, reports that there were thirteen candidates for graduation from Jarvis—eleven women and two men, the same as last year. Most of the graduates plan to enter the teaching field if they do not find a more lucra defense job. Eugene James, a reli major, plans to enter the ministry.

Carol Lois Potee, whose parents in India serving as missionaries, rece her A.B. degree from Lynchburg Coll Lynchburg, Virginia, at the comme ment services, May 29. She gave valedictory at the exercises. Carol had an outstanding college career, ha been elected to many positions of lea ship in social and academic orga tions.

For two successive years Carol the McReynolds Award for the most standing essay. This year she was editor of the *Argonaut*, the college book.

Carol has been accepted into United States Cadet Nurse Corps at University School of Nursing, and enter training in September of this y

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Mrs. H. G. Elsam, of Oak Park, Illi has received word from her husb Chaplain Harold G. Elsam, that he

(*Continued on page* 36.)

Missionaries, and children, in the Belgian Congo at their general conference, October, 1943, at Bolenge. Reading from left,

First row: Lyle Smith, Elizabeth Rowe, Jimmy Horner, Shirley Smith, Lauretta Baker, Rose Marie Roberts, Bryce Smith, Donald Smith, Maurice Baker, Paul Roberts, Grace Baker, Ned Roberts, Jr., Billy Horner, Margaret Roberts.
Second row: Mrs. F. L. Rowe, Mrs. W. H. Edwards, Mrs. E. G. Boyer, Mrs. L. F. Jaggard, Myrle Ward, Ruth Musgrave, Edna Poole, Martha Bateman, Georgia Bateman.
Third row: W. H. Horner, Mrs. E. B. Smith, Mrs. W. H. Horner, Captain John Inkima, W. H. Edwards, D. H. Baker, Mrs. D. H. Baker, Hattie Mitchell, Virginia Clarke, N. M. Roberts, L. F. Jaggard, F. L. Rowe.
Fourth row: E. B. Smith, E. G. Boyer, Gertrude Shoemaker, Goldie Alumbaugh, Laura Jane Smith, Herbert Smith, Mrs. C. P. Hedges, Mrs. H. G. Russell, H. G. Russell, L. A. Hurt.
Attending but not in the picture were Mrs. H. Smith, Mrs. L. A. Hurt, Mrs. N. M. Roberts. Absent from the conference were Mr. and Mrs. E. A. Johnston.

What One Missionary Does

Miss Edna Poole

SS EDNA POOLE is in America after an extended term of almost years in Belgian Congo, Africa. at Bolenge, situated on the equator, housand miles from the mouth of ongo River, she helps to supervise chools of the mission station with al of more than 400 pupils, and rly makes long itineraries far back he jungle to visit and supervise the teachers in the district schools as s in the small forest villages.

ission school reminds one of the e Sunday school in America. Usue classes of eight to ten pupils are d around the sides of the room lis separated by movable black-. All except the most advanced are taught by native teachers. e of the lack of trained teachers, ual help program has been worked The first and second grades are by selected pupils of the fourth fth grades, who in turn are taught se of the sixth, seventh and eighth. quires detailed instruction and very supervision. Part of the difficult s the translation and the assembling aching materials in the native lan-. A boarding school of thirty-five s one of the educational units of ation program.

group claiming the major part of Poole's interest and time is the ge evangelistic school. This is com- of forty young ministerial students with their wives, are in preparation out into the villages as preacher-rs.

ause other missionaries were detained merica during these difficult war Miss Poole has been obliged to additional tasks. The most impor- f these was the direction and the ision of the evangelistic program of ation. This entailed the baptizing, ing, reorganization and regularizing each year the residence-permits of ore than four hundred preacher-rs in the Bolenge area.

carrying out this task, Miss Poole many difficult problems. One time turned to a certain village to find hree of the four little girls she had nrolled in the village school were g. They had been sent to the of their future husbands to become ts in the households until the age l marriage. In another district she that an unusually clever and ag- ve witch doctor had sold a new and ful so-called "fertility-charm" at tant prices to both heathen and ians alike. Then, too, it was often ary to arbitrate in the choosing of a native district leader if more than one ranking family was contending for the honor. Again, it might be two villages contesting as to the location of the district school. Too, there were often problems of injustices to be worked out as in the case where a petty chief, coveting the wife of one of the young teachers, had him put in jail on a false charge and seized the wife.

A most difficult task was helping the new group of graduates from the Bolenge station schools to orient themselves in their new life. They, who have so enthusiastically accepted the responsibility of teaching in the village schools and churches, must adjust themselves to the loneliness of living in a little forest community several days journey away from white teachers and school friends.

Another station responsibility Miss Poole carried was to serve as "Chargé d'affaires." This meant assisting the native Christians in presenting their requests to the State—letters of introduction, certificates of character, recommendations for positions, permits for change of residence, and many other required regulations of the Belgian government.

It was also necessary for her to take charge of the Bolenge Mission Hospital when Miss Bateman was on furlough.

Burial Customs in India

A group of Hindus under the very tree where we are camped were creating the most interesting sight. At the base of the tree on the opposite side from our tents a group of people, relatives of a prominent man in the village who had died a few days before, were doing *pooja* worship. Just before our camp had come to this village this man had died and his body had been burned on a funeral pyre at a place not more than fifty feet from the shrine. Now, as is the custom, each day until they are taken to the sacred Ganges River, the bones are kept in an earthen pot at the roots of the tree and sacred rites are performed over them. The bones, bleached from the heat of the funeral fire, could clearly be seen by us. *Ghur* (molasses) and *ghee* (clarified butter) were being burned as an incense to the gods. One man, using a small brass vessel and dipping from a large water pot, was pouring sacred *talab* water on the roots of the tree, this being done three hundred and sixty times according to the length of the Hindu year. By doing this the soul of the departed one, they believe, will not thirst in the next world. As we witnessed this we truly thanked God for Christ who came as the Resurrection and the Life.

—L. Franklin White.

Pendra Road C. P., India.

Reality

O, there is music in the air
And blooms that beautify the sod
When birth and death and destiny
Find in our hearts deep faith in God.

—Mayme Garner Miller.

Training for Returning Servicemen

Returning servicemen will find the Hiram College Intensive Study Plan particularly adaptable to their special needs. Some may have had specialized training in the service which gives them college credits in certain subjects. They could, at Hiram, complete an intermediate course in one nine-week period, and then go on to more advanced work, thus bringing their curriculum in balance for work toward a degree.

Men and women who have been in the service may well find that the Intensive Study Plan makes it easier for them to readjust themselves to academic work. Because courses are studied intensively rather than concurrently, the student gets a sense of definite accomplishment very quickly.

Hiram College has many courses which train one in accordance with the approved list of occupational titles. Hiram credits are recognized everywhere. For additional information, or for a folder on Occupational Titles, write the Director of Admissions, Hiram College, Hiram, Ohio.

HIRAM COLLEGE

A Small, Coeducational Liberal Arts College of High Standing

Jamaican Expression of Love

IN JAMAICA it is the custom to honor someone who has done some special service by "presenting an address." Mr. Moon says that when he first went to Jamaica as a missionary, this expression confused him until he attended such an occasion and found it to be literally true. In a public meeting, the special address is not only read to the guest, but in written form, is presented to him.

When Mr. and Mrs. E. R. Moon were preparing to leave Jamaica where they had worked six years under possibly the most difficult conditions ever experienced in mission work of Disciples of Christ, they were presented addresses from the Sunday school of the Duke Street Church, from the Christian Endeavor Society, the Woman's Missionary Society, and the Bible Class; from the Waltham Park Church where he helped for some time, the W.C.T.U. of the Island, and others, But best of all was the illuminated address presented by the Duke Street Church, signed by the members of the boards and others of the congregation, and beautifully decorated in color by Claude DeSouza, the best-known artist of the Island. The address is written on parchment paper and bound in a brown leather cover.

While the presentation of an address is a common affair in Jamaica, not many are so beautifully illuminated. Another minister said to Mr. Moon, "When they gave you that they put you among royalty."

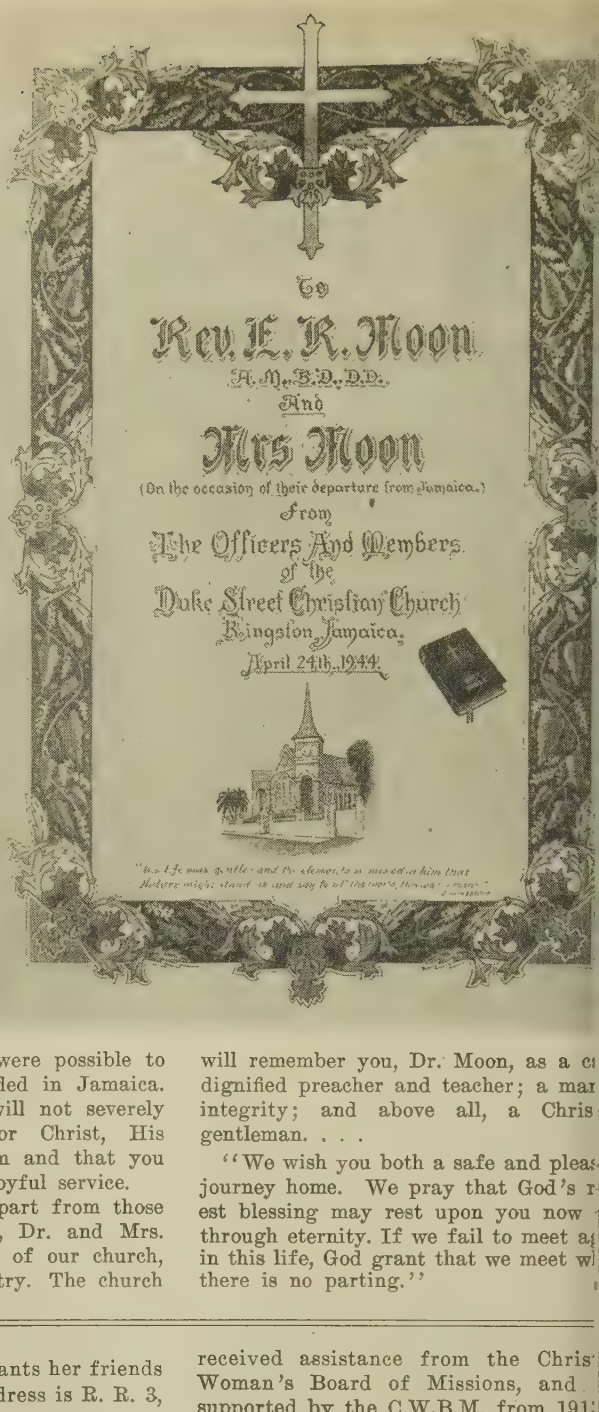
Mr. and Mrs. Moon have led the Duke Street Christian Church from a place of degradation, where it was necessary for the police to come in time after time to stop fights among the members, to a position of respect in the community and in the Christian Mission. We quote from the address:

"We, the members of the Duke Street Christian Church, tonight reluctantly say farewell to you, Doctor and Mrs. Moon. The words farewell-go well, and good-bye-a parting, are words which no one likes to say to anyone whom he has learned to love and esteem. You have laboured with us for six years, ploughing the fields and scattering the good seeds of the Kingdom. This work was sometimes very difficult and exacting. We rejoice with you now in the fact that after you placed your hands on the plough you did not look back. As a result of your labours of love, our church is resting today on a firmer foundation. . . .

"We realize that you are not leaving from choice. Father Time made the decision for you, Dr. Moon. According to your chronological age, it is time to retire. Your mental age, however, indicates that the time to retire is far away. We wish it were possible to have your services extended in Jamaica. We trust that retiring will not severely handicap your work for Christ, His Church and His Kingdom and that you will find a new field of joyful service.

"It is always sad to part from those we love. We know you, Dr. and Mrs. Moon, to be true friends of our church, our people, and our country. The church will remember you, Dr. Moon, as a c dignified preacher and teacher; a ma integrity; and above all, a Chris gentleman. . . .

"We wish you both a safe and plea journey home. We pray that God's r est blessing may rest upon you now through eternity. If we fail to meet a in this life, God grant that we meet w there is no parting."



World Call News Room

(*Continued from page* 34.)

recently been sent to Ceylon as the first and only American chaplain on the Staff of Lord Louis Mountbatten. It will be his duty to organize the religious work among the Americans there.

A few months ago Chaplain Elsam visited the Disciples of Christ mission stations in India, and attended the convention at Jubbulpore.

Our sympathy goes to Miss Florence P. Carmichael and her family in the loss of her brother, Otis T. Carmichael, of Indianapolis, Indiana. Miss Carmichael is national director of children's work with the department of religious education of the United Society, and has her office in St. Louis, Mo.

Miss Bertha Clawson wants her friends to know that her new address is R. R. 3, New Castle, Indiana. Miss Clawson is a retired missionary to Japan.

It is known that Mr. and Mrs. Lewis S. C. Smythe have left West China and are somewhere on their journey home to United States for furlough.

A new home at 16th and Missouri Streets for Flanner House, Indianapolis, was dedicated on May 30. It is an excellent building, made possible through government priorities and generous support from many sources. It is a tribute to the untiring energy and devotion of Cleo Blackburn, whose leadership is being increasingly recognized.

Flanner House was organized forty-five years ago. From the beginning it received assistance from the Chris Woman's Board of Missions, and supported by the C.W.B.M. from 191 1922 when its support was assumed the Indianapolis Community Fund.

Nannie Hopper McIntyre, better kn as Anita Hopper as a missionary in M ico, passed away on April 1, 1944, California, following an illness of sev months. She went to Monterrey, Mex in 1907 as a missionary under the Ch tian Woman's Board of Missions. five years she was principal of the M can school in the Christian Mission Sabinas, Coahuila. She returned to States in 1913 when civil war broke Her interest in missions has contin through the years. In 1917 she hel organize the Christian Mexican Missio Kansas City, Mo., and later establis the Interdenominational Mexican Mis in Garden City, Kansas.

Working in Chengtu

By EDNA W. GISH*

HAVE been having a wonderful time ctually getting into the work here n West China. This is a vast place neans of getting around are so dif- that one is the more impressed with reatness. I came here from Chung- by postal truck. They can carry few passengers, but a seat was se- for me so I felt especially favored. is a two-day trip . . . spending the at a Chinese inn halfway.

ter all the places I have been one be surprised to hear me say that the cross Szechuan was one of the most iful I have ever taken. The love- sight of all was the terraced rice . going round and round the hills lf-moon shape, right down to the as below. In November the rice een harvested and these fields were led with water. I thought of the ing Gardens of Babylon about which ad, and wondered if any such place ever have been quite so beautiful. her thing which made the landscape tive were the beds of white chrysan- nas, which are used to perfume chrys- mum tea. Every foot of ground was cultivation, no matter how steep the ntil we came to the mountains ris- nto the Chengtu plain. Here it is and cooler but also very fertile. am growing to like Chengtu very

At first just the fact that it was Chinese city where I was to work et so different from any place where l ever been before made me almost homesick for Nanking than I was merica. I thought constantly of our se people still there who are having a hard time, and of Mr. Goulter in ghai. Yet even this could not keep rom rejoicing in renewed fellowship with the loved ones here. Besides Miss Cammie Gray and the Smythe family, we have in Chengtu about 60 of our down-river Christians. All Szechuan Chinese and missionaries who had been stationed here previously speak of us as downriver people. The other day a missionary referred to us as from down east. I have spent my life being from the far west but I guess now I am from down east.

But my work is the thing which brings one so far from home. I have never wished more fervently that it were somehow possible to be two or three people at the same time than I have since arriving here. One sees so much to be done.

I am giving half time to the Christian Homes' Department, which is part of the work of the Religious Education Committee in the National Christian Council. This is a work in which I am greatly interested and one greatly needed just now in West China. Thousands of first generation Christians do not know how to make their homes as Christ would have them, and lose the opportunity of training their children and making their homes a real center for him. I have a group of women from the various churches in Chengtu helping me to try out plans and materials. Then these go out in letters or printed form to other centers. We are about to open three Young Mothers' Clubs in different parts of Chengtu.

In church life here in the city our people are meeting with the Baptists, aside from a monthly Sunday afternoon Fellowship of our own. Thus they feel keenly the scarcity of workers in the Baptist Mission, and being our own church home it affects us, too. So I was asked to give half time to the Baptist city church. I have made a very small beginning by starting to help reorganize the Sunday school, secure more teachers and give a bit of impetus to some better religious education work. In the fall their missionary in charge of the women's work leaves on a furlough already a year overdue.

Most of our families here are fairly strong Christians and some outstanding. All of our young people, numbering around 45 in these families, need care. They have been transplanted into an environment very different from their own, taken out of their regular home church atmosphere, with families very poor, and all the adjustments of these war days to make. We recently held an all-day conference for them during their mid-semester vacation, and they are certainly a fine bunch. There will probably be two or three enter seminary this fall. All of these people love Christ and his church and are a power for him here now, as well as a part of the backbone for our work in the days of reconstruction.

So my work is divided, yet all one, as I strive to represent you in the homeland in bringing Christ to the people of China. I am living in the Baptist Women's Home near their church in the city. The religious education office, where I do work on Homes' material, is at the campus, a brisk half hour's walk away. Churches I help in Homes' work are scattered all over the city. Most of our own members live around the campus, but a few are scattered several miles in other directions. I am quite comfortable in my living arrangements, but waste far too much time going everywhere. I am hoping it may be possible soon to have a bicycle. Prices are out of sight and rickshaws charge fantastic sums. One wonders what prices will come to, but there will be some way. The morale of both Chinese and missionaries is very high. Everyone has the spirit of carrying on and I am amazed at the amount of work done. A tremendous impression for the cause of Jesus Christ is being made on China's west and all look forward to great advance in His work as soon as the war is over. I believe the real foundation for it is being laid. How thankful I am to be here and enter into this service.

*Miss Gish recently returned to China missionary of The United Christian onary Society.

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A Visit to Longa in Congo

YOU used to hear much more about Longa than you do at present. It was the first station to be opened after Bolenge. But later, when other stations were opened farther up river, it was closed as a substation. There is a big brick residence and a brick church. The other buildings are mud-walled, thatched roof, of which the largest is the boys' dormitory of twenty rooms. There are two main interests here. One is the fine school of sixty pupils, and the other is the lumber and carpentry industry.

Just a short walk from the church is a small community that calls itself Bethany. When the missionaries lived here and began to gather together a small group of Christians, they chose this name. And to this day the members allow no one to live in their community who is not a Christian in good standing. Some time ago one of the men who lived there left the church and took upon himself an extra wife. He had to move at once.

When the mission buildings were being built, a number of men were taught the lumber and carpenter trade. Even though it has been years since the white people have lived here, the natives have carried on this trade from father to son, until their community is noted far and wide for its lumber and carpentry. We have all of our school benches and tables made here.

The school here is composed of boys from the entire district. Each village teacher sends his brightest boys here to the Central School. At present there are sixty boys. The head teacher is a graduate from the Congo Christian Institute and his two helpers are graduates of our Bolenge station school. Perhaps the most remarkable thing about this school is that it is not financed from the central mission station. The local congregation here pays the three teachers as part of their regular budget. Exactly sixty-six and two-thirds per cent of their budget goes into this work of educating the boys of the district of seventy villages.

The boys themselves have a good place to live, since they have completed their new dormitory, but they often go hungry. There seems to be no systematic way to provide food for them and they seem to get along with eating some days and tightening their belts on others. They make an attempt at having manioc gardens but their leaders do not have enough organizational ability to keep them going. Even at this, each boy is required to do two hours work each day in cutting grass and general up-keep of the mission plot here. They will suffer most any hardship for a chance to learn "books."

They came to me and asked what should be done about the brick wall around the graveyard. We walked out to see it. It is something of a pilgrimage to visit this little corner of God's Acre. There are four graves, one of a Belgian state official who had an "accident" in the rubber war of the times of Leopold II; another has no marker to identify it; the third is the grave of the nine months' old son of Mr. and Mrs. E. A. Johnston who are at present working at Wema; and the fourth is Mrs. Eldred's grave. The splendidly built house in which I am staying, the fruit orchards, the palm groves, the cement walled flowing spring of clear water, even the lumber industry, and deeper than these reminders are the remembrances of a Christlike influence the pioneer missionaries left in the he of the people with whom they wor It was in the year 1912 that Mrs. El succumbed to a tropical fever and a months later that her husband drowned in attempting to ford a swo stream, or, as one of the native hel who was with him said, "Maybe he not fight the water as hard as he c because his heart was not with him more." One wonders. And now comes that one of the sons was kille the Pearl Harbor raid. ------ An we made plans to rebuild the crumb brick wall, setting them apart from rest of the world.

—EDNA POOI

Argentine Quintuplets

The papers are full of the news of quintuplets, and the funny thing is knew about this since last August. brother is a student in our high sc The family did a good job in kee the thing out of the newspapers fo long a time. We were told that the ily wished to keep the news a secret let it pass at that, so I cannot speak having seen the youngsters myself. heart goes out to the parents who are erally besieged these days with newsp reporters and curiosity seekers.

—FRED ADE

Buenos Aires, Argentina.

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Ministerial Institute at Jarvis

second Interdenominational Insti- at Jarvis Christian College, Haw- Texas, in April had as its theme, ew Heaven and a New Earth." nstitute, sponsored by the Home- issions Planning Council of Dis- f Christ, and the Federal Council rches, has proved to be a worthy

nuch as the minister is the leader akes the most direct contact with and the one whose influence can r break a community, it was felt is horizon should be broadened as many educational processes as s. The institute idea seemed to one way in which the education be carried on, and Jarvis was selected as an ideal location for the venture.

The 1944 Institute opened with an address by President D. R. Glass of Texas College. The teaching personnel was composed of Don Pielstick, of the Home Missions Council; Moses N. DeLaney Director of Religious Extension, A. M. and N. State College, Pine Bluff, Ark.; Dr. Gordon Worley, Special Supervisor, State Department of Education, Austin; Dr. M. L. Edwards, Dean W. O. Gill, and P. C. Washington, all of Jarvis College. President John Long of S. C. I. was the inspiration speaker.

Each period of instruction was followed by questions and discussion. One afternoon was devoted to a panel discussion with a topic concerned with the economic and social conditions of and the opportunities for the rural and urban Negro.

The Institute is already having far-felt results. So great was the impression made with the 1943 Institute that a similar institute for women was introduced at Texas College this year.

—P. C. WASHINGTON, President
Jarvis Christian College.

Music Week in Puerto Rico

Music Week for the churches was held June 4-11. Plans for the week included a demonstration choir of juniors, special work in organ and piano and voice, sight reading and choir organization; also a nightly hymn-sing, inviting in all the neighbors, followed by special lectures on the history of church music, and music and art in worship.

The recent changes in Selective Service rulings regarding pre-theological students and accelerated courses for seminaries and certain other professional schools make it necessary to have a summer session. We will begin the session June 12 and run nine weeks. With five sessions a week, each student can earn some credits toward graduation. We do not like to interrupt the faculty participation in summer youth conferences and other worthy enterprises, but the war emergency has upset many plans more radically than it has our life here, so we will just dig in and do our best to make good use of the time.

—MRS. HUGH J. WILLIAMS.
Rio Piedras, P. R.

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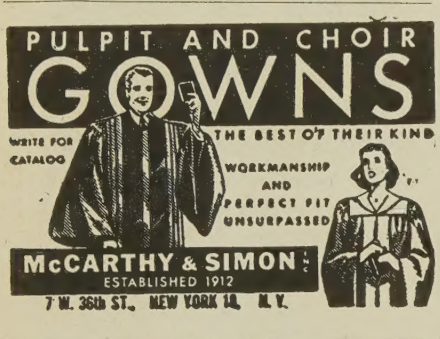

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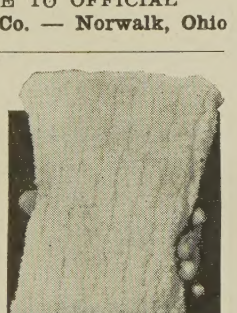

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Book Chat

(*Continued from page* 17.)

fication of the Revolution, and in part to the necessities of wartime adjustment to the Western world.

KIRBY PAGE, indefatigable worker and compiler, has a new book called *Living Abundantly,* in which there is material arranged in the form of daily readings for a period of eighteen weeks. These readings are expressions from the great creative leaders and groups of Hebrew and Christian history who have lived abundantly. This material is carefully selected, well organized, and is sure to become a useful and popular work.

While Dr. Page's book urges us to live abundantly, Dr. Clovis G. Chappell calls upon us in his latest book of sermons to *Living Zestfully.* Dr. Chappell is a good preacher. He is not profound and yet he is thoughtful. His sermons are not great and yet they are good. They are not "literary" and yet they are good writing and smooth reading. This book, while dealing with practical problems of known nature, escapes the clinical tone of so much modern psychological preaching. It is a good pattern of biblical and textual preaching dealing with human problems in balanced accent.

Books Mentioned on Page 17

YANKEE FROM OLYMPUS by Catherine Drinker Bowen. Boston. Little Brown and Co., 473 pp. Price $3.00.

PROTESTANTISM, A symposium, edited by William K. Anderson. Nashville. Commission on courses of study, the Methodist Church, 282 pp. Price $2.00.

PEOPLE, CHURCH AND STATE IN MODERN RUSSIA by Paul B. Anderson. New York. The Macmillan Co., 240 pp. Price $2.50.

LIVING ABUNDANTLY by Kirby Page, New York. Farrar & Rinehart, Inc. 513 pp. Price $2.50.

LIVING ZESTFULLY by Clovis G. Chappell. Nashville. Abingdon-Cokesbury Press, 224 pp. Price $1.50.

THE GOSPEL ACCORDING TO ST. JOHN IN VERSE, by Henry Huizinga. Religious Publishing House, Kalamazo 30, Mich. Paper 30 cents; fabrikoid, 75 cents.

The author was for 41 years a Baptist missionary in China. The entire Gospel appears in rhythmic, readable verse which will cause many to become more familiar with St. John's account.

Books Received

CHRISTIAN: BEGIN HERE, by Drukker and Mosher. Association Press. New York. 20 cents; 12 for $2.00.

MORE SERMONS IN STORIES, by William L. Stidger. Abingdon-Cokesbury Press. Nashville. $1.50.

HEAVEN BELOW, by E. H. Clayton. Prentice-Hall, Inc. New York. $2.75.

STEWARDSHIP AND THE WORLD MISSION, by John E. Simpson. Fleming H. Revell Co. New York. $1.00.

TRAILS OF FRIENDSHIP WITH INDIAN AMERICANS, by Mary Garland Taylor, 50 cents. WHAT KIND OF DEMOCRACY DO YOU WANT? by D. Campbell Wyckoff, 25 cents. PETER OF THE MESA, by Florence Crannell Means, cloth $1.00; paper 60 cents. Friendship Press. New York.

Last Column

A Crooked Rule

There was company in the dining r and they fell to admiring one of the tures. During their discussion, som remarked that it was off the plumb. this all agreed, except one, who wishe try it with a plumb line. This was d and it was found to be hanging strai Upon investigation it was discovered the wallpaper had not been hung on plumb, with the result that all were ing the picture by the paper instea by the plumb line. How like the p we are! Many judge the Master by crooked ways instead of judging selves by the Master, when it woul found that we are off the plumb.

—*Australian Christia*

"Our new teacher isn't very nice, M mie."

"Why not, dear?"

"She talks about nothing but com denominations and vulgar factions. *Public Opinion.*

"Waiter," said the fussy diner, want some oysters. But they mustn' too large or too small, too old or tough, and they mustn't be salty. I them cold and I want them at once."

"Yes, sir," bowed the waiter. "' or without pearls?"

They Meet Again

There is a prisoner-of-war camp West Monroe, La. Not long ago a cap from Selman Field, U. S. Army air went to the prison camp on an inspec tour. One of the prisoners kept loo at the captain. Finally he approa and said, "I know you." The subseq conversation revealed that the U. S. tain had been a prisoner of the Gern in North Africa. When they capt him he was wounded and a German do had performed an operation. The tain and that German doctor had again in the prisoner-of-war camp in Monroe, La! Believe it or not.

—R. T. WATSON, ministe *Monroe, La.*

A werb is a word as signifies to b do, or to suffer (which is all the gram and enough too, as ever I was taug and if there's a werb alive, I'm it. I'm always a bein', sometimes a d and continually a sufferin'.—Ma Chuzzlewit.

A Prayer

O Lord Jesus Christ, suffer us not beseech thee, to stray from thee, who the Way, not to doubt thee, who art Truth, nor to rest in aught but thee, art the Life; but by thy Holy Spirit clear our path, and strong our faith, sure our everlasting home, who with Father and the same Spirit livest reignest ever, one God, world without Amen.—Clipped.

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NEW BETHANY NURSERY MATERIAL

Learning in the Nursery Class—A New Book for Teachers

A new book by Eva B. McCallum is good news for Nursery Class teachers throughout the country. It is filled with practical help for Nursery Class leaders. Suggestions for 52 sessions are given although teachers realize that no three-year-old can follow a definite program each Sunday.

Divided into sections for stories, rhymes, music, etc., it is easy for the teacher to use. The book is beautifully bound in cloth, has 240 pages. $1.50 each.

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The importance of the religious nurture which parents give in the home and ways in which the Nursery Class of the church may help are told briefly. 10 cents each.

Home Guidance in Religion

New weekly leaflets for children offer, in addition to the story and colored picture, worth-while suggestions for parents and teachers working together. 15 cents a quarter.

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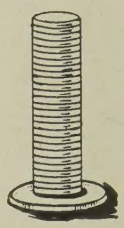

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